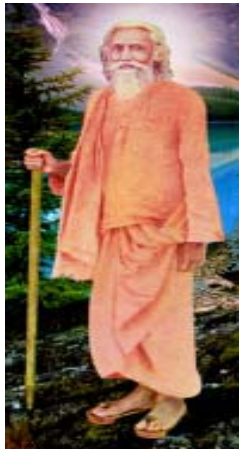
Mystical Poems of Maharshi Mehi Paramhans

(*Maharshi Mehî Padâvalî*)



Maharshi Mehi Paramhans Ji Maharaj

English Translation
by
Prof. Pravesh K. Singh
All India Santmat Satsang Publication
Maharshi Mehi Ashram, Kuppaghat
Bhagalpur, Bihar,India-812003

Maharshi Mehi Paramhans

Maharshi Mehi Paramhans was born 28th April, 1885 (Vaishâkh Shukla Paksha Chaturdashî according to Indian calendar) in Khokshî Shyâm village in Saharsâ, Bihâr, India. Mr. Babujan Lâl Dâs and Mrs. Janakwatî Devi were his parents. He had a spiritual bent of mind from childhood. He finally bade adieu to household life on July 3, 1904 as he got emotional answering to a philosophical question in English during Class X examination and left the hall to take to the life of recluse.

His desperate search for Guru ended when he found out Bâbâ Devî Sâhab in 1909 who initiated him. Impressed with his progress and zeal in meditation, Bâbâ Devî Sâhab initiated him into Sound meditation just in three years' time in 1912.

Maharshi Mehî took Santmat to much greater heights spreading it to millions of common, poor and illiterate people in North India. So great was his aura that while he never went out of India and Nepal, devotees from foreign countries like Norway, Sweden, Russia, Japan, UK, USA etc got initiated by him.

He acted as a bridge between scriptures and saintly literature syncretising their essential teachings.

Mystical Poems
of
Maharshi Mehi Paramhans
(*Maharshi Mehî Padâvalî*)

Publisher

All India Santmat-Satsang Publication

Maharshi Mehi Ashram

Kuppaghat, Bhagalpur, Bihar, India - 812 003

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Translation of Blessings of Revd. Maharshi Harinandan Paramhans (Current Teacher of Santmat)

Maharshi Mehî Paramhans Ji Maharaj was a great sant and true Guru of the Twentieth Century. The mystical experiences Maharshi Ji had while practicing inner meditation issued forth often in form of poems. Later, all these poems were compiled in the form of a book that has become famous by the name “Maharshi Mehî Padâvalî”. These poems, being relishable and full of pith, became so popular that lakhs (one lakh is a hundred thousand) of copies of the book have been sold out so far. With an aim to further widen the reach of the book Mr Pravesh Kumar Singh has translated the book into English.

The number of people who speak and/or understand English is significant in most parts of a majority of nations worldwide. I am sure that this (translated) book would help, in a big way, to propagate the experiential (spiritual) wisdom of Maharshi Mehî Paramhans Ji Maharaj.

I profusely thank Mr. Pravesh K. Singh for the sacred work he has accomplished and pray to the Lord Guru, the Supreme Sovereign personified, for his worldly and other-worldly progress so that he could carry out many more such auspicious projects.

Well-wisher

Harinandan

Translation of Blessings of
Dr. Swami Guru Prasad
Editor & Publisher, Shanti Sandesh and
Spokesperson, Santmat General Assembly

The book “Maharshi Mehî Padâvalî” is nothing but an expression of the mystical experiences of Maharshi Mehî Paramhans Ji Maharaj, the foundational pillar of the modern-age Santmat and the legendary sant of the Twentieth Century. This book, emphatically and in an easy & delightful style, elucidates the mystical insights (of an accomplished sant) in local colloquial Bharti (Hindi), and provides key to a successful & healthy life.

To make this wisdom available to a majority of the people the world over, the English translation of the book by Prof. Pravesh K. Singh, a learned seeker that he is would prove to be an important milestone. Many thanks for this laudable effort of his! With best wishes for his great and devotional future…

Well-wisher
Guru Prasad
12.07.2014
Guru Purnima

Translation of Blessings of
Swami Swarupanand Baba
Manager, Shanti Sandesh Press,
Kuppaghat, Bhagalpur

Professor Pravesh, a genius & lover of Santmat, has been brought up in a wise and devout family. Inner mystical experiences and esoteric wisdom of sants have been so exquisitely expressed in local Bhârtî (Hindi) language in a natural and delectable style by Maharshi Mehî Paramhans Ji Maharaj, the crown of sant tradition. The poems or bhajans as they are called have become the voice of heart to millions of Bhârtî (Hindi) speaking devout people. These poems unravel the secrets of the Supreme Being, Individual Soul, Illusion, Mundane Life, Meditation and Worship.

In order that such a sublime wisdom could be made available to even non-Hindi speaking people, it was essential, albeit difficult, to translate the book accurately. Learned Engineer devotee, Pravesh Ji, has completed this task. I thank and laud him for this noble venture aimed at disseminating the wisdom of Santmat. I hope this book would earn him eternal fame. I pray to the Supreme Lord and His representative Sadguru (Maharshi Mehî Paramhans) for his happy and devotional life for the benefit and enrichment of spiritual literature.

‘

Well-wisher
Swami Swarupanand
Guru Purnima

Message from Mr. Don Howard, USA

(*Extracted from his email*)

Hi Pravesh,

While reading the translation I was moved by these words of wisdom from our Great Guru. The English is easily understood and the ideas translated were easy to grasp. All this was done while keeping the beautiful poetic undertones.

What a wonderful translation of Maharishi Mehî's work! This will greatly add to the English translations within our tradition. Not only are the verses and poems inspirational but they are full of very specific details concerning the practice and advancement of sadhana (meditation). Congratulations on a terrific job! I am looking forward to seeing it in print.

Wishing you all the Best!

Jai Guru

Don Howard

Message from Mrs. (Dr.) Veena Howard, USA

(*Extracted from her email*)

Jai Guru Bhaiya Ji,

Wow, you have done a great job! It seems that Guruji's grace is flowing through you—you have captured the spirit and the meaning which is difficult to do when translating poetry. ..

When I sing Padâvalî bhajans, I feel transported into a different reality:

Voice from the Above: Mystical Poems of Maharishi Mehî…

Best wishes

Veena

Jai Guru

“OM Shri Sadgurave NamaH”
(OM! I bow down to the True Guru!)

Preface

That was early 2007. I needed to contact Mrs. Veena Howard, an eminent follower & ambassador of Santmat in the USA, and was searching for her online. During my search I came across a yahoo group, “SantmatFellowship” moderateded by Mr. James Bean, USA. The spiritual posts there kindled in me a desire to create and share similar posts. I translated a poem of my most adorable Guru, Maharshi Mehî Parmahans – “Look for Him Within!” taken from his book of poems in Bhârtî (Hindi) language, “Maharshi Mehî Padâvalî” (Mystical Poems of Maharshi Mehî), and that was the first ever post I had shared in the cyber space. It ran as follows:
“***Look for Him, O Noble Men, within your body, seek not without. |***
God lives within our own body, seek Him within. ||1||
Join the two lines of sight, converge into a sharp point. |
See within, hear within, seek Him within. ||2||
Haul your attention, straight unto the Narrow Gate. |
Catching the numerous tunes there, hop higher & still higher and seek Him within. ||3||
Five central sounds resound within you, listen to each one. |
Rising atop each of them, seek the Lord within. ||4||
The fifth central melody arises from where He lives. |
Reach there, O Mehî, with the Guru’s grace, and find Him within. ||5||”

Continuing with my search for Mrs. Veena, I found a Santmat website (http://www.thewayofsages.com) run and managed by the Howard couple - Mr. Don Howard and his wife, Mrs. Veena Howard on behalf of the Santmat Society of North

america. The website has brief information about the Santmat tradition, its main teachers and some discourses of the Santmat teachers. That inspired me to translate discourses of the great Sant Sadguru Maharshi Mehî Paramhans Ji and his chief disciple and worthy successor, Maharshi Santsevi Paramhans Ji. I mailed the translations to Mr. Don Howard who was kind enough to upload those on his website. That instilled confidence in me and motivated me to do more. Subsequently, I also started a yahoo group “sant_santati” meaning the Progeny of Sants (http://groups.yahoo.com/neo/groups/sant_santati/info) where I would occasionally post translations of poems of Maharshi Mehî and discourses of Maharshi Mehî Paramhans and Maharshi Santsevi Paramhans. Thus began my journey of translating mystic Santmat literature. After I had translated scores of poems/songs composed by Maharshi Mehî Ji, one day, with the grace of Guru, the idea occurred to me, “Sadguru Maharshi Mehî Paramhans has created such wonderful poems impregnated with such high order of spiritual wisdom so useful and inspiring for spiritual seekers. Why not translate the whole book “Maharshi Mehî Padâvalî” of his so that the great esoteric work could be available to the English speaking people also?” However, even as I undertook the enormously uphill task, I was extremely hesitant as well as apprehensive of my competence for the task. But somehow, my compassionate Guru kept the fire alive in me letting not the zeal die down in the face of all odds. Subsequently, Revd Swami Swarupanand baba, an eminent monk from Maharshi Mehî Ashram (Headquarters of Santmat), Kuppaghat, Bhagalpur, Bihar and Manager, Shanti Sandesh Press, appeared on the horizon as a real source of support & inspiration to me as he would persistently pursue the matter with me regularly reminding, encouraging and enquiring of the progress made in the work...and finally, with the most compassionate grace of Guru, the book is here before the readers. “Maharshi Mehî Padâvalî”, a book written in Bhârtî (Hindi) language, consists of 144 poems or songs composed by Sadguru Maharshi Mehî Paramhans Ji Maharaj (28.04.1885 – 08.06.1986) and an

âртî composed by Sant Tulsi Sahab. Most of these belong to the days when he was still practising inner meditation (the technique of which he had learnt from his Guru Baba Devi Sahab of Muradabad, U.P., India) and, thus, were motivated by his yearnings, prayers and, subsequently, experiences as a seeker. When a genuine & aspiring seeker begins to meditate with all the zeal and passion at his command and gets a taste of inner bliss, he is filled with an indescribable joy, is overwhelmed with a sense of exhilaration never experienced before. Maharshi Mehî said that when he sat in meditation and tasted Divine supernatural bliss within he would become ecstatic and filled with an indomitable urge to capture in words, to the extent possible, his feelings and spiritual experiences. So, the poems in this book are not just an expression of intellectual flourish; these are rather a testimony of a Research Scholar who conducted experiments in his laboratory and wrote an account of his observations. The enthusiasm & excitement to write down everything he directly experienced was, Maharshi admitted, powerful in the initial stages of meditation. However, as his meditation began to approach maturity, the culmination point, the zeal began to wane. "I would no more feel the same strong urge, the same excitement to write that I had in earlier stages", confessed Maharshi Mehî. He categorically said so in what is believed to be his last composition (verse no. 123) wherein he declares,

"Esoteric are the secrets of Santmat.O Mehî, you have sung these all. \| Having explained these to all, Now ye be silent."

And he fell silent, composed no more. Maharshi Mehî's poems can be classified into a number of categories. While sharing his reminiscences of Baba Devi Sahab (his Guru), Maharshi Mehi states that he had the good fortune of travelling places with his Guru. He became very happy whenever he saw spiritual prayers and verses being recited by devotees in other Satsangs. He genuinely felt that one must sing praises of God, sants, Guru and True Word/Vibration/Sound as these play a great role in helping and enabling a seeker in securing his/her salvation. Such verses

or poems, called *stuti* in Sanskrit/Bhârtî (Hindi), he said, make us aware of and realise their greatness and instil a feeling of spontaneous reverence towards them. Similarly, he said, we ought to say prayers (*prârthanâ* in Sanskrit and Bhârtî/Hindi) daily to our Guru for seeking his compassionate grace and help in our spiritual journey. Since ages there has been a tradition in India to end any religious programme with ârtîs[155]. When he had composed such verses-in-praise (*stuti*s), prayers (*prârthanâ*s) and ârtîs, he showed them to his Guru (Baba Devi Sahab). Baba Devi Sahab was immensely pleased to see the compositions and called a meeting of eminent Satsangis to discuss if these *stuti*s, *prârthanâ*s and *ârtî*s could be introduced into daily Satsang of Santmat. The committee formed for the purpose fully endorsed the proposal and it was decided to make these *stuti*s, *prârthanâ*s and *ârtî*s an integral and essential part of daily collective as well as individual Satsang. Two ârtîs were to be sung at the end of every Satsang - morning, afternoon and evening. One of these ârtîs (Poem No. 145 in this book - this ârtî has been appended at the end of this book, though it is not Maharshi Mehî's composition, for the sake of convenience for Satsangis who need to sing it at the end of every Satsang) had been penned by Sant Tulsi Sahab of Hathras, Uttar Pradesh, India and the other one (Poem No. 139) was created by Maharshi Mehi. Poem No. 1 through 8 are to be recited daily at the beginning of the morning Satsang, whereas afternoon and evening Satsangs daily commence with recital of Poem No. 2 and 9. All Satsangs - daily, weekly or special editions - have to end with the ârtîs afore-mentioned. The second category of poems gives voice to the emotions of a humble seeker who pines to progress spiritually, to live righteously but fumbles and falters frequently on account of weaknesses and defilements of mind and, feeling helpless, beseeches Guru for favour.

For instance,

"Describe I can't, so many misdemeanours I commit. \| All the ways to serve you, my mind has quit. \|\| ...

Too heavy is the baggage of sins I carry over my head. |
Under its weight I am sure to die, if help you don't extend. ||...
Sinful living and faulty thinking have made my sight sullied. |
Seeing my helplessness, show compassion, O Dear Lord. ||
None else save you, O Lord, can purify my sight. |
Rain your divine mercy and distil my sight. ||
Let your grace & love shower, O Epitome of Love! |
Merge me in the True Name, fully full of love. ||" (Poem No. 26)

The third category of poems expounds essential esoteric principles of Santmat including nature of Soul and Supreme Sovereign Being, the causes of bondage and ways to liberation of individual Soul, ephemeral and illusory nature of this world and things worldly etc. Another, fourth, category of poem is instructive or didactic in nature exhorting sincere seekers to live life in a manner conducive to realisation of the loftiest goal (of Self-realisation or complete liberation) achievable with this human body. For example,

"*Why are you asleep wantonly? Wake, wake O my mind!*
Come the parting moment, you no one will attend. ||
Wealth, house, family & wife (husband) are all but self-centred. |
None here looks to your happiness; all seek their own end. ||
(Poem 120)

"*Cling not, O Dear, to this world, the foreign land; there is no happiness here.*||
This alien land is Death in disguise; whoever comes here has to suffer. |
Think, O Dear, of your own abode where there is no pain or sorrow."
(Poem 121)

"*The time that has flown by never comes back,*
Be quick with your task. |
Bygone is bygone.
Now at least hold fast to Guru's Name." (Poem 123)

"*Love God within this very human body.*|
He will liberate you, burning all your actions & religious obligations into ashes. ||"
(Poem 124)

When a sincere seeker meditates regularly and assiduously and, at the same time, keeps praying to Guru for his help, he begins to encounter unique divine experiences within. He sees divine refulgence and its manifestations in diverse mesmerizing forms; innumerable cosmoses and supernatural stellar objects like star, Moon and Sun are beheld within. Besides, he listens to captivating divine melodies within including sounds of insects, sea-waves, roaring of clouds, bells, gong & conch shells, musical - percussion, stringed and wind - instruments etc that pull the perceiving Soul progressively into higher & higher realms. The fifth category of poems in this wonderful books captures such ineffable mystical, out-of-world experiences of an accomplished sant that Maharshi Mehi Paramhans was in the strictest sense of the term. The following poem will give a peep to the readers:

" My gaze got glued into the Sucumnâ!

Wavers it not, this way or that,
It's frozen at the point right ahead. ||*1*|| *My gaze got glued…*

Divine dazzle unfolded within,
the dark night fled in utter fright. ||*2*|| *My gaze got glued…*

Sun of Divine Luminescence rose within,
the soul got lost in the Primeval Tune. ||*3*|| *My gaze got glued…"*
(Poem No. 62)

Literary and musical compositions, styles and flavours of all kind like couplets, quatrains, *Chhand, Aril, Kun*
aliyâ, Kajlî, Bhairavî, Sankîrtan, Samadan, Holî, Chait, Mangal, Shabd, Mangal, Kahrâ, Barsâtî, Pukâr, Bârahmâsâ, Chaumâsâ etc have been deployed exquisitely by Maharshi Mehi Paramhans

which renders delightful variety and completeness to his compositions.

The ideas and the words contained in several of his poems are too cryptic and soaked in esotericism to grasp for a layman or even for a literary scholar who is lacking in meditation and exposure to the noble company of true sages. In fact, I came across a translation work attempted earlier which had failed to grasp the essence or the central idea of many a poem and, consequently, had some serious conceptual flaws misrepresenting, at times, the basic teachings of Maharshi Mehî. Fortunately, the work was not published. *That, however, was a warning bell for me!* It compelled me to question myself if it was really proper for a person like me, who is so miserably lacking in meditation and suffers from almost all the frailties of an ordinary mortal, to be attempting translation of the work of such a great mystic? Would I be able to do justice to such a truly stupendous work? What is the guarantee that I, too, would not be prone to committing similar type of errors? I got really nervous and started to find a solution to the question. The name of Maharshi Santsevi Paramhans Ji, my mentor after Maharshi Mehî decided to discard his physical cloak, suddenly flashed before me as a ray of hope, as a true saviour. I had the proud privilege of occasionally having his noble company when he would expound and clarify the ideas of his Guru, Maharshi Mehî Paramhans. He had done a translation and commentary in Bhârtî (Hindi) of Maharshi Mehî Padâvalî. He had served, accompanied and learnt from Sadguru Maharshi Mehî, living with him like his shadow, for four decades. Who else could be a better and more authentic authority to interpret and explain Maharshi Mehî's works? He had had the privilege of being in the most intimate personal service of his Guru, Maharshi Mehî. What is more, he had assisted Maharshi Mehî in editing and organising many of the prominent books authored by the latter and, thus, had a crystal clear and complete understanding of what Maharshi Mehî had to teach, so much so that Maharshi Mehî had publicly pronounced that Santsevi

Ji was like his brain. Therefore, in order to get to the essence of the ideas expressed in Maharshi Mehî's poetry, I decided to bank on the Bhârtî (Hindi) commentary of Maharshi Mehî Padâvalî by Maharshi Santsevi Ji as the base to obviate any margin for misrepresentation or faulty interpretation of mystical concepts. This decision took a huge burden off my mind and proved a big morale booster for me. I offered my humblest obeisance to the most adorable duo – Sadguru Maharshi Mehî Paramhans and Maharshi Santsevi Paramhans and set about the task considering it to be a golden opportunity to serve my Guru. The task was daunting by all means but I always felt my Guru standing behind me and, thus, whatever little success I might have been able to achieve in accomplishing this task is, undoubtedly, only and only because of my Guru's grace.

Translating poetry even otherwise is a mammoth challenge. Translating abstruse mystical poetry is even more so, especially to a person, I must admit plainly, who has no poetic flair at all - a fact which would become abundantly evident to the readers. Neither do I have a poetic sense nor do I lay claim to any mastery over English language. I am, rather, very much aware of my inadequacies. Hence, in clear view of my limitations, what I have focussed on and meticulously strived to ensure is to keep the essential meaning, the basic intent of the verses/poems intact. The main objective of this venture is to make available to the English readership the invaluably beneficent & esoteric wisdom of a true sage & a genuine mystic providing rare insights into the inward journey of the soul. The mystic ideas and observations Maharshi Mehî has articulated in the book "Maharshi Mehî Padâvalî" are an account of his direct, first-hand spiritual experience. I am reminded of my interactions with Dr. Shiva Chandra Pratâp, a Bhârtî litterateur par excellence, who is an admirer (though not an initiate) of Maharshi Mehî. Once he told me that he had, on one occasion, asked Maharshi Mehî, who loved him very much, during their private conversation, "what, would you say, is the gist of all your spiritual

endeavours?" Maharshi Mehî, Dr. Shiva Chandra recounted to me, replied, "I have found all that Kabir Sahab and Guru Nanak have sung in their poems to be true in my own direct experience." So, no amount of erudition, howsoever impressive, can even remotely match the experiential wisdom of a mystic, a dervish, a Sufi, a metaphysicist, a sant that Maharshi Mehî was in the truest sense of these terms. So, it should be kindly noted by the learned readers, as I confess this in utmost humility and all honesty, that it is the truly enriching & enlightening spiritual wisdom of Maharshi Mehî Paramhans, and NOT the poetic finesse or the literary acumen of the translator that renders this work of translation worth reading, and reading seriously. I have consciously and faithfully laboured, to the best of my abilities, to accomplish only one goal – to retain the essence of the message, in an unadulterated form, the original book of Maharshi Mehî had to convey. The wise and scholarly readers would judge the merits of my claim.

I sincerely thank my parents (Mr. Nand Kishore Singh and Mrs. Savitri Singh), my in-laws (Dr. R. D. Sharma and Mrs. Shanti Sharma), my wife, Suman, and my sons, Abhishek and Prasoon, my brother, Rajesh Kumar and sisters, Abha and Rinku and their families for all their blessings, rocksolid moral and emotional support, encouragement and patient bearing. I acknowledge, with deepest gratitude, the contribution of each & everyone who helped me in any manner in accomplishing this truly uphill task. I have always felt that, translated by a person with his limitations & frailties, discrepancies & shortcomings, which are wholly mine, are bound to be there in the book. I beg for pardon of the wise readers and appeal to them to kindly convey their suggestions (my email address is praveshksingh@gmail.com) which would help me improve the next edition of the book. Lastly, I offer my humblest obeisance at the holy lotus-feet of my most adorable Sadguru Maharshi Mehî Paramhans Ji Maharaj but for whose most compassionate grace this project would never have materialized. I beg for his continued grace and blessings! Jai Guru!

-**Pravesh K. Singh**

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Mystical Poems

(1)

The Supreme Being[0] is beyond all bodies – perishable[1] & imperishable[2], beyond all creations – non-conscious[3] & conscious[4] | Beyond the realms with & without attributes[5], beyond nature[6] - changing & unchangeable ||1||

He is beyond all names & forms, beyond mind, intellect and all descriptions | Beyond organs' character, beyond five objects[7] of senses and beyond all dynamism & classifications ||2||

He is beyond Kaivalya[8] where soul gets absorbed, beyond all sorts of dichotomy & dualism[9] | Beyond all sounds – struck & unstruck[10], beyond all expanses of creation ||3||

Beyond relativism, He is beyond the stretches of the triad[11] of experience | Beyond all karmas, beyond the bounds of time and entanglements & webs of illusion ||4||

He is without-a-second, free of infirmity or disease, absolutely pure and needs no support to rest | Fully Sovereign, infinite, sub-stratum or essence of all that exists, He transcends all realms with nuances of "I and You". ||5||

Again He is beyond the regions of Sounds like 'Om' and 'Soham'[12], beyond the Sachchidânand (Kaivalya)[13]| Unbounded, He is both the pervaded and the pervading[14] and also beyond both – pervaded & pervading ||6||

Even Hiranyagarbha (Kaivalya) or the Golden Womb[15] is inferior to Him Who transcends all those spheres that are bounded, with limits | He alone is the lord of all worlds and universes – big & small ||7||

Holding onto the current of the True Word[16] move across all the veils | Staying in the security of, and grasping fast the compassionate hands of the true Guru, O Mehî, go beyond to where He alone lives ||8||

(2)

Hail all sants, Hail all sants! Oh, too mean is our intellect to extol the sants! Hail all sants! ||1||

Smashers of sorrows, breakers of worldly fetters, Treasure of wisdom, they are world's benefactors! Yoga of Light, Yoga of Sound, In an easy way everywhere they propound! Hail all sants! ||2||

Great are all the sages, great was Lord Buddha, Foes of sins, great were Shankar and Râmânanda. Glory to Sant Kabîr who was so great, Glory to Guru Nânak who was so great! Hail all sants! ||3||

Goswami Shri Tulsîdâs Ji, Great benefactor Sâhab Tulsî. Dadû, Sundar, Sûr, Shvapach, Ravi the great seers Jagjîvan, Paltû - they robbed us of all fears! Hail all sants! ||4||

Satguru Devî (Sâhab) and all those who have been, are And who ever will be! Prostrate at their feet we are! I, Mehî, sing their glory, express my appreciation, And place at their lotus feet all my expectation! Hail all sants! O Hail all sants! ||5||

(3)

O True Guru, O epitome of benevolence! O great guide, you unite (the devotee's individual soul) with Him who is the substratum, the support of all. Embodiment of Beneficence, you are the ultimate benefactor; I pray to you again & again. ||1||

O great ocean and cloud[17] of wisdom, you are the most beneficent. I bow down to you again & again, O Lord adorable by all on the Earth! ||2||

O Satguru, thou art the destroyer of all mistakes, and the most compassionate one. O fulfiller of all wishes by a mere glance of yours,I prostrate at your lotus feet; kindly listen (to my humble prayer). ||3||

Kindly demolish all my errors & slips with your merciful looks. I cry out to Thee (for help) with folded hands, for my own intellect is neither pure nor sharp. ||4||

I bow down to thee, O Guru, I bow down to thee, O True Guru; I bow down to you, O Lord Guru! The means (way) of devotion you teach purifies the mind; O remover of all hurdles, I bow down to You ||5||

I pray to thee, O Guru; you are the Brahm personified, O Supreme Lord! O Guru, you destroy the dark well of delusion, O dazzling Sun – form of God! ||6||

O demolisher of obstacles, O merciful exquisite lord, O true Guru, I bow down to thee. You snap the snare of darkness of doubts; bestow wisdom and refined intellect you imbue. ||7||

I bow down to you innumerable times, O true Guru; you are beyond compare. "Great Thou art, greater than even the Supreme Being", all wise sants declare. ||8||

(4)

Glory to the Guru, the fierce radiance for the night of attachment! Glory to the Guru, the swimmer & boatman[18], the cleanser of our intellect! Glory to the Guru, the epitome of wisdom beyond compare! To planes human & divine, his fame spans

everywhere! Glory to the True Guru, the pinnacle of generosity, hailed by all! May he rid us of the gloom of ignorance, of every slip & fall! ||1||

Glory to the Guru, the mighty Sun of impeccable wisdom, who makes darkness disappear! Glory to the Guru, the embodiment of bliss, uprooting worldly fear! Glory to the Guru, the magical physician curing worldly woes & maladies! Glory to the Guru, Compassion personified, hijacking our lapses & follies! Glory to the True Guru, the Greatest Guru, numberless bows to you! May I live in constant loving remembrance of the name of Guru! ||2||

Glory to the Guru, the repertoire of devotion, true abode of knowledge & meditation! Simple yet fully conscious, the great expounder of the secrets of Union! Glory to the Perfect Guru who sharpens our intellect! Glory to the Lord Guru, master trainer of skills exquisite! Glory & glory to the True Guru, I touch his feet with both my hands! I implore you, again & again, protect me from mistakes ||3||

Tutor of the esoteric secrets of devotion, yoga and meditation! You reveal all the stages of learning – listening, reflection and implementation! You drive home the import of Satsang and other finer issues! | Deceit-less, perfectly generous, you never keep anything from us! Glory, glory & glory to the true Guru, giver of bliss, acme of wisdom! Take away my ineptitude with your glance of compassion! ||4||

(5)

God is Unmanifest, without a beginning and end, Invincible, Unborn, the First or the Primal, the Supreme Soul. The first sound, the current of consciousness that first emanated from Him is called Sfom[19]. ||1||

That very sound is also known as Sfot, Udgîth[20], the Shabd Brahm[21], the Divine Word, or OM (AUM).That unceasing stream of exceedingly melodious tune is Pranav[22]; that itself is the symbol or descriptor of God. ||2||

That precisely is the dhvanyâtmak (phonetic) name of the Supreme Lord, is the Quintessential Sound, the Satshabd or the True Word. That alone is the True, Conscious, Unmanifest Sound permeating through all that is manifest. ||3||

That is the ubiquitous melody of Râm, the exceptionally charming name of Shri Krishna. That is the extremely ferocious power, the name of Shiva, Shankar or Har. ||4||

Again that itself is the Unqualified Name of God, is ineffable, unintelligible and fulfiller of all the wishes. That is un-utterable name without any vowels or consonants; that is the ocean of true, conscious, absolutely pure current. ||5||

That is the only one OM, Satnâm[23], the name of the Lord worshipped by Rishis, the name of the Guru worshipped by the hermits. Meditate upon that very OM, the Lord's Name, O Mehî, meditate upon that very OM, that very OM. ||6||

(6)

[Principles of Santmat]

1. That Absolute (Superlative) entity alone who is without a beginning & without an end, without any limits (boundaries), unborn (without birth), unintelligible or imperceptible to senses, all-pervading and even beyond all-pervasiveness or all the spheres of nature (yet pervading all of these at the same time) should be regarded as the 'Lord of All' as well as the underlying universal base, support, foundation or essence of all-that-exists.

Further, That alone Who (in His pure form) lies beyond the realms of the lower orders of nature ('aparâ prakriti' or 'Jad prakriti' or the non-conscious or inert planes of creation) as well as the higher orders of nature ('parâ prakriti', or 'Chetan prakriti' or conscious creation), Who transcends both the attribute-less-ness (all that is without and beyond the three 'guna's or qualities) as well as the attributes (the three qualities of 'sat', `raj' and `tama'), Who is without a beginning and an end, unfathomable and possessed of infinite powers, Who is beyond the bounds of space & time, Who is beyond words, Who is beyond all sorts of names & forms, Who is the one without a second, Who is beyond the mind, intellect and senses, directed & controlled by Whose absolute authority alone this whole nature (all the universes & their innumerable systems) operates or runs systematically like a gigantic machinery, Who is neither an individual nor anything in a manifest form, Who is devoid of, & beyond, all the tapestries of illusion in any form whatsoever, nothing, not even empty space, exists beyond Whom, Who is the most eternal, the most ancient and has been in existence before anything else, That and That alone, is regarded as the Highest Spiritual Entity/ Pedestal/Title/ Rank, the Supreme Sovereign Lord of the Highest spiritual Order, the Lord of All or the God.

2. 'Jîvâtmâ' (Individual soul attached with the body, mind, intellect etc and shrouded by different gross, subtle, causal, supra-causal sheaths) is the ever inseparable or undividable part of that Supreme Sovereign.

3. Nature or prakriti has a beginning and an end, and it is a created one.

4. Individual soul that is enshrouded in 'mâyâ' or illusion remains chained to the trans-migratory wheel of births and deaths. To remain thus is at the root of all miseries and afflictions it has to suffer. Devotion to the God is the only way to liberate it from these miseries and afflictions.

5. Man alone (and no other forms of life) is eligible or entitled to become one with the God & attain ultimate salvation. Regular & diligent practice of 'Mânas Jap' (mentally chanting or repeating the sacred mantra given by the Guru without moving either the tongue or the lips), 'Mânas Dhyân' (visualizing or re-imaging, internally, the form of the Guru or the desired deity), 'Drishti Sâdhan' (focusing attention or the currents of consciousness at the specified point in the inner sky as taught by the Guru so as to be able to open the Tenth Door or the Third Eye within) and 'Surat Shabd Yoga'[24] (Meditating on the Inner Divine Sound or Melody) brings about the unification (with the God) and the ultimate salvation.

6. Human beings desirous of accomplishing this lofty goal must abstain from five most sinful acts or vices. These five grave sins are: to lie, to consume or take in intoxicating substances (such as tobacco, various narcotic drugs, wine, beer etc), to commit adultery, to commit violence (including harming or causing violence – with thoughts, words or actions - to other creatures and/or eating non-vegetarian food) and to steal.

7. Besides, five virtuous acts ought to be performed in order to attain 'Moksha' (salvation or liberation from the cycle of births & deaths). These acts of virtue are: (i) unwavering & complete faith in one God, (ii) rock-solid determination or conviction to realise or find Him within, (iii) honest selfless service & devotion to Guru, (iv) keeping noble company (staying in presence of sants, and/ or studying & discussing sayings of sants & sacred scriptures etc.), and (v) regular & rigorous practice of meditation.

(7)

[Santmat Precepts in Verse Form]

We ought to remember the essence of the teachings of the Guru. With unwavering faith & true love we ought to serve the Guru. ||1||

The glitters of Nature are but a mirage, all objects of senses lead to pain. We ought to remove attention from these and focus on the Sovereign. ||2||

He transcends all things - un-manifest, pervading and pervaded. One ought to love Him who is unborn, without a beginning and unbounded. ||3||

Our Soul is a part-indivisible of the Lord, like compartments of sky. Call it not a part, when falls apart the illusion of pot-and-palace sky. ||4||

Birth & dissolution of the dual Nature, happen through His will. One mustn't think, these are unborn, born of their own free will. ||5||

There is no other sorrow in the world graver than transmigration. To come out of its vicious grip, we should practice devotion. ||6||

All human beings, wherever they are, are worthy of devotion. By bhakti – inner & outer – we ought to remove the body– curtain. ||7||

We need rigorously practice mental chanting and visualising. Practicing these first, we ought to do mind – cleansing. ||8||

Soul is kept shrouded by three veils of darkness, light and sound. We should rid it free through Yoga of Inner Light and Sound. ||9||

As these illusory veils drop down, unity will be achieved. All duality would vanish, it must be firmly believed. ||10||

Banishing pretence & ego, be deceit-less and unassuming. Guru should be served, surrendering everything. ||11|

Daily Satsang & daily meditation should be done with utmost devotion. Shun adultery, lie, stealing, violence and intoxication. ||12||

All the sants have always stressed all these Santmat principles. We ought to remember firmly these eternal noble principles. ||13||

The quintessence of all principles is the service to true Guru. Nothing, avers Mehî, can be attained without the service to true Guru. ||14||

(8)

[Definition of Santmat]

1. 'shânti' is defined as stillness, equability, calmness, or motionlessness (of mind).

2. Those who have attained 'shânti' are called sants ('saint' is the word that comes closest in meaning to, though

not the exact translation of, the Sanskrit word 'sant').

3. The 'mat' (views, teachings or the virtuous ways) of 'sants' are known as 'Santmat'.

4. The urge or impetus to acquire 'shânti' (peace) is so very natural to a human heart. Inspired by this very urge, the rishis/ sages of ancient times, made all-out attempts in search of 'shânti' and described the ideas or ways to obtain it ('shânti') in Upanishads for the beneficence of common people. Sants such as Kabîr Sâhab, Guru Nanak Sâhab etc. also expounded thoughts or ideas

resembling these (ideas expressed in the Upanishads) in their local languages or vernaculars such as Bhârtî (more popularly known as Hindi), Punjabi etc. These very ideas or thoughts are termed as 'Santmat'.

However, the sacred verses of the Upanishads in particular have to be acknowledged as the basic foundation or the bedrock of the Santmat, for the loftiest wisdom and the precise principal means to attain that wisdom, 'Nâdânusandhân' or 'surat shabd yoga' (the subtler and the subtlest meditation technique of Santmat, in which the practitioner meditates upon numerous inner sounds and, ultimately, the Divine Sound/Vibration that springs directly from the God), in which Santmat takes utmost pride have been dazzling brilliantly eked or engraved on this very terra firma since times immemorial.

Because of the appearance of sants in different times and different geographical locales and because of different nomenclatures of Santmat sects by their respective enthusiastic followers in the honour of these sants, the views of sants might superficially appear to be different or separate from each other. However, if a dispassionate analysis of the views of all the sants is performed, discarding the chaff of sectarian thoughts and the grosser & outer drapes or coverings, and if the quintessence of the teachings of sants is gleaned or extracted, it would unequivocally emerge that there is an essential underlying unity in the views of all the sants.

(9)

O Guru, kindly instil in me true love & devotion for you; with folded hands I implore thee. Not for a moment forsake me; kindly listen to my humble entreaty. ||1||

Wandering, aeons after aeons, in the four origin -types[25]

of life all sorts of sufferings...I have been through; yet I do nothing to withdraw from these. ||2||

Every moment is my mind steeped in things illusory, never detaching from these! Forgetful of the essence of devotion, it is frequently struck by distresses, and weeping & wailing it keeps. ||3||

Compassionate that thou art, you showed mercy and taught the secret way[26] of meditation to me. And lighted up the fortune of an extremely unfortunate being as me. ||4||

But alas! I have no ability of my own with which I could earn the wealth of bhakti (devotion). That strength I can muster only if you stand behind me. ||5||

Shower your grace that my sight be stilled[27] and my consciousness absorbed in the Melody Divine. May my mind derive the very same joy in meditation as it does in the unreal worldly temptation! ||6||

May the Divine Light be lit up within me, may I catch the Divine Tune, and in the inner sky may my soul ascend! Immersed in, and drawn by, the Primal Sound may the Soul get back to its own true abode! ||7||

Bless me that all the notions I have of 'me & mine' be destroyed completely. In thought, word & deed, to you & you alone may I be dedicated wholly. ||8||

All the hopes & dreads of this world, all the sentiments of enmity and affection ...May I forget them all and, to your lotus feet may I be filled with devotion! ||9||

May I not be perturbed by the impulses of lust, anger, egotism, greed! To my kith & kin, near & dear ones, or my possessions or wealth, let me not be unduly attached. ||10||

O Guru, be compassionate and help me mercifully. Taking shelter at your lotus feet I beg of you to accept me (as your very own). ||11||

Divine Light form[28] and Divine Sound form[29] of yours only...May I ceaselessly perceive, day & night; bestow your kindness, O Guru, upon me. ||12||

(10)

To the eternal Lord show the Ârtî[29]. Decorate the dish of the inner sky. ||1||

Seen are there dazzling lightning, Unearthly stars and moon all shining.||2||

Doing this ârtî appears light bright. O unusually bright Divine Light! ||3||

Sight gets focussed at the point ahead. Amazing ârtî is there to behold. ||4||

Divine eyes unfold many a wondrous sight. Worldly pleasures look then so dull & slight. ||5||

Great sounds of countless hues are heard. Harking to which the Soul is deeply delighted. ||6||

The Soul gets hooked to the Primal Word. And moves beyond the body and macro-world[30]. ||7||

Offering the Soul as a sacred oblation.Ends the servant–served relation. ||8||

I & Lord, Lord & I, both become one. Doubts & duality are fully foregone. ||9||

Perform ârtî, thus, O Mehî. You don't have to come back into this sea[31]. ||10||

(11)

O Lord Guru! You are so kind, shower your compassion. Am trapped here, row my boat out of this worldly ocean. ||1||

In this unfathomable ocean, tyrant waves uncountable Of six defilements[32], keep rising and are so unstoppable. ||2||

Under the spell of these waves, all reason have I lost. Love, humility, meditation – none of the three can I host. ||3||

I have forgotten both – You & myself - because of these very waves. Forgetful of these how could I have, that peace-yielding bliss? ||4||

That is why so fervently, so urgently, unto Thee Iimplore . Amidst these waves hold me by my arm, and pull me ashore. ||5||

What would this servant, Mehî, tell, having neither purity nor intellect? O True Guru, you know everything, kindly expedite & fulfil all I expect. ||6||

No one except you, O True Guru, can really cure me. So, I pray to you, O True Guru, in all humility. ||7||

(12)

O Lord! You are motionless[33], desire-less[34], nameless[35]; you are a master all powerful. ||1||

You are tranquil, beyond both perishable[1] & imperishable[2], pure soul, and ever blissful. ||2||

All-pervading, unborn, vastest, unintelligible[36], boundless, eternal being, with name eternal.||3||

Limitless, without a beginning, mid or end[37],the wish-fulfiller, you are beyond one & all. ||4||

Colourless, without any shape or form, neither Râm nor Krishna[38] lovable.||5||

Beyond benign, mundane & dark propensities[5], beyond non-conscious[3] & conscious[4]; invisible, homeless and non-dual. ||6||

Beyond both the attributed and attribute-less, not even Brahm[39] eternally aware & blissful. ||7||

The whole world and the world's miniscule form, in you find rest they all. ||8||

All become small being contained in you; can accommodate you, there is no such locale. ||9||

Absolutely amazing, unworldly, incomparable, your virtues who would be able to tell? ||10||

Away from all triad[11], dualism and doubts[9],without any illusion even a little. ||11||

You do nothing, nothing happens without you, you are the final resting place of one & all. ||12||

Ineffable, unfathomable & unintelligible is your glory, intellect finds itself under bewilderment's spell. ||13||

Uninterrupted, unwavering devotion upon me, bestow you please and my desires fulfil. ||14||

(13)

O Lord of All, You are absolute truth and peace. Accommodating[40] all, pervading[41] all, unborn and unique. ||1||

Without a body, ego, colour and form. Childhood, youth & old age, beyond all age form. ||2||

Beyond attributes, senses, intellect and ego. Beyond even attribute-less-ness[5], attainable only through wisdom of Guru. ||3||

Free of all worldly defects, on You rest all. Unbounded are You, neither big nor small. ||4||

Beyond weaknesses of infatuation & attachment. Neither hot nor cold, You evoke amazement. ||5||

I bow to you, listen to my hearty prayer. Gold, clothes and gems I never run after. ||6||

I ask not for kingdom, youth or female beauty. Nor do I seek sensual or dark propensity. ||7||

Birth, death, childhood, and now infirmity. Has made me frail and pushed down dark cavity ||8||

Closing fist of infatuation like a foolish monkey[42]. I have got stuck into the swamp of sensuality. ||9||

O Soul & essence of the world, bestow your blessing …May I lovingly serve the true Guru, who removes all faltering! ||10||

This is my only wish, O Lord, I seek nothing else. All other pleasures to me are meaningless. ||11||

(14)

I salute the beneficent Sadguru (True Guru), with unfathomable wisdom, vast treasure of intelligence; to know the Unknowable you impart needed perfection. ||1||

Epitome of patience, forgiving & full of esoteric wisdom, the fulcrum of religion, unshakeable, patient & equipoised in meditation. ||2||

All benevolent, smasher of sins, magnanimous, the life-breath of devotees, boundless ocean abounding in compassion. ||3||

I bow down to you Sadguru, O Good Lord, imparting knowledge, bow down, bow down, bow down, to thee I bow down. ||4||

Remover of omissions & doubts, you root out sins, builder of the bridge of religion, you plunder away all affliction. ||5||

Taking off the inflammation of worldly woes, snapper of karmic ties, teacher of deep esoteric wisdom, destroyer of worldly expectation. ||6||

You help in pursuits – both worldly & spiritual, making drink ambrosia[43]; you are filled with motherly compassion. ||7||

To the True Guru adored by all, I bow down, bow down, bow down, bow down, to thee I bow down. ||8||

Conferrer of supernatural powers, patron of the orphaned, you impart virtues & intellect, deliver constructive education. ||9||

Giver of total peace, most venerable, truly helpful in inner ascension. ||10||

Grave yogi, detached from sensual pleasures, pure-of-heart, peaceful to perfection. ||11||

I prostrate to the transforming Lord-Satguru (True Guru), bow down, bow down, bow down, to thee I bow down. ||12||

Destroyer of deadly defilements like lust, of lustful black-bee you kill intense sensual passion. ||13||

You dry up all waters of greed off stormy river of desires, treasure-trove of supreme bliss, granter of satisfaction. ||14||

You infuse perfect tranquillity and all noble virtues, mastering a magnetic persona; you drive away fears bred by infatuation. ||15||

Majestic home of truth & righteousness, I salute to you, O Sadguru, bow down, bow down, bow down, to thee I bow down. ||16||

The family of senses is like snakes with venom lethal, you, O True Guru, render them poison less like a mighty falcon. ||17||

For the thick dark night of illusion, the Sadguru's words are like powerful beams of the Sun. ||18||

You, O Satguru, are the real emperor, the king of kings, all virtuous missions get accomplished with whose compassion. ||19||

I bow down, says Mehî, to the Perfect Guru, bow down, bow down, bow down, to thee I bow down. ||20||

(15)

I bow down to the True Guru, epitome of truth & erudition. Immaculately righteous, eternal bliss personification. ||1||

Mid-day Sun that tears through the dark clouds of infatuation. Though in flesh he is ego-less, master swimmer training others to cross the world ocean.||2||

Beyond the three attributes and perfectly pure. Treasure of bliss, transcending dual nature.||3||

Kind physician for ailments of the world. Merged with God he himself is compassionate Lord. ||4||

Contemplative, courteous, grave & full of equanimity. Strong wind to scatter clouds of desires, he is so patient & a perfect Yogi. ||5||

Fully stable amidst both loss and gain. Spotless in conduct, senses he does bravely restrain. ||6||

Sans any attachment or anger, embodiment of peace & purity. Like the Full Moon he is the calmer without parity. ||7||

Resident of the Highest Abode beyond birth, ageing & death. Soul of the world, he is at heart desire-less. ||8||

Reputed taskmaster like black bee[44] he is beneficent lord. He transforms others like himself, I prostrate to the Guru Lord. ||9|| Redeemer of all, snapper of the world-snare. Demolishes birth, ageing & death, does misfortune repair. ||10||

I yearn not for fruits of sacrifices, chants & self-mortification. I dedicate at thy feet, O True Guru, my humble prostration. ||11||

(16)

Victory, victory be to the Sadguru (True Guru), victory, victory, victory to the opulent, tender & charming Guru!

You yourself live a life of hermit and make disciples also like you; victory to the destroyer of the army of sins. Victory, victory be to the Liberated-in-Life[45] Sadguru (True Guru); you are a distinguished sage, pious & compassionate. O Lord – Guru, shower your grace and embrace this humble servantas all yours.

Victory, victory be to the Sadguru, victory, victory, victory to you O Lord, most truthful & honest. Rid me of my iniquity & misgivings and protect me by blessing with wisdom & truthfulness.

These worldly diseases, afflictions & pains, all born of ignorance. Have been piercing me as prickly arrows; kindly grant me fearlessness.

O Lord! These sufferings have distressed me millions & millions of times. This time this son of yours has come to you hoping only for your liberating words. In all the three times[46] & all the three worlds[47] who can get deliverance without your grace?

“You, O Lord Guru, rescue the devout out of gloom” with this hope has come to you this aggrieved devotee of yours.

(17)

The Perfect Preceptor is the ocean of bliss, treasure of benevolent virtues, and the illuminator of consciousness.

He is a traveller on the inner path, absolutely desire-less, and fully aware of thoughts[48] of we mortals.

He is a Yogi who has transcended all attributes, relishes on God's taste, and is free from all worries & anxieties.

Of stable intellect & perfect ascetic disposition, on the inner divine sounds he meditates.

Unique is, O Mehî, that Quintessential Melody, Onto that the True Guru holds.

(18)

I humbly implore "Guru, O Guru". Kindly listen to me, O Lord Satguru (True Guru). Destroyer of all sins & vices.

O Lord Satguru, you are so magnanimous.I am so mean, worthless, and unskilled. You, O Lord, are unintelligible, unfathomable and kind. Utterly impure I am so stupid.

Ever living in the company of the base mind.Encaged in the prison of body, mind, senses & qualities. In sense-gratification I find indulgence.

Five elements and their twenty-five aspects. I conduct miserably under their influence. Lust, anger, ego, greed and ignorance. Hunger, lethargy, attachment and somnolence. Fidgetiness, bitterness and brazen intolerance. Slave to futile chatter I keep good resolves in abeyance. All these wreak havoc altogether.

From the goal I miserably falter to keep poise. I have absolutely no control over these. None save you can provide me assistance. Thinking thus please take mercy upon me. Admit me in your feet's sanctuary's influence. Seeking strength from your feet may I surpass, All the impediments in the way of equipoise!

Steady with the win, at the dust of your feet may I focus. Meditating thus, may I go across the death's province! O Merciful Guru! Show compassion on me. Provide shelter to the poor me caught in the throes of distress.

(19)

O Charitable Guru, O boatman for the sea that is this world, O destroyer of the worldly woes! O fulfiller of all my tasks! Bless me with a glimpse of your true form. ||1||

Steeped always in the mire of sensory objects, my mind runs away from Satsang[49]. Turn it Satsang-wards, and help my destiny transform. ||2||

May I forsake all other thoughts, enhance my concentration! Even as I chant your mantra, and strive focussing on your form. ||3||

May my gaze freeze in the Sushumnâ, my mind lost in meditation! May I not get tempted by the charismatic colours, make me hold firmly onto the radiant point form. ||4||

Into the Thousand-petalled lotus, or in the Palace of Trikutî. If my soul rises, make me, even there, grip the point form. ||5||

Make my attention so focussed that I pay no heed to the various supernatural attainments[50]. Not paying attention to any forms, may I see through them the same point form! ||6||

Not the gong, conch nor drum, neither the flute, nor pipe nor stringed instrument… In none of these lilting sounds may I get stuck; thus, O Guru, me transform. ||7||

That Unstruck Music that reverberates unceasingly

through the bosom of Creation. Direct my Soul wholly, into that Quintessential Unstruck Sound-form. ||8||

That Sound, so unique from all other sound forms, has no trace of the five objects. Tune in my focus to that Primal Vibration that is ever unchanging, is always uniform. ||9||

Solely on you I pin all my hopes, release me from the trap of death. Do unto me as you think is right; entirely in your refuge here I am. ||10||

Oh, for sure, am I, O Guru, full of all vices. Nothing is hidden from you, burn out all of them. ||11||

Deceitful unworthy son that I am, yet I am wholly yours. Make me what you would want; entirely under you here I am. ||12||

(20)

O Guru! make my consciousness soar in the inner sky. Make me clasp the current of the eternal melody.

Lending me the support of your radiant rays, Make me behold your most resplendent form!

There is none other so lacking in spiritual means and practice of meditation as I.

O Lord! Kindly cast aside the weaknesses and deficiencies inherent in me.

The huge stockpile of evil samskaras[51] have I amassed over my several previous lives. Please be merciful &forgiving, and destroy all of these.

To salvage the sinful mortals, O Guru, is in your very nature. Kindly redeem the sinful me, beseeches Mehî, in keeping with your nature.

(21)

O Guru Lord! Unlock the Stubborn, dark door that is seen in the front. ||1||

The body-fort is a painful prison, rages the fire of sorrows wherein. ||2||

Burning here since ages have been we, the prisoners, we look with hope for your kind favours. ||3||

Cast upon me your compassionate glance, and open up the highway to happiness. ||4||

I seek the refuge at your feet, please lend kind ears, I poignantly entreat. ||5||

In the clutches of dire poverty & helplessness, am I; kindly put to an end my sufferings. ||6||

Too tiny, O Mehî, is the point gate, kindly pull me through it into the abode of delight. ||7||

(22)

O Guru, please take me across the Sea of World, the Compassionate Lord that thou art. ||1||

Encaged in the prison of nine doors[52] and fourteen indriyas (organs)[53], I suffer untold miseries. ||2||

I have been through excruciating pain of innumerable births & deaths, for not being able to take the support of the lotus feet of God. ||3||

Body, wealth, kin and hunger for name & fame, trapped in these I forgot the most essential thing. ||4||

This mind is too formidable and obstinate to tame, O Lord, It does not turn away from its indulgences & objects of senses. ||5|| I fail to apply mind firmly at the lotus feet of God, It simply would not listen to me. ||6||

Countless times have I been through the pain of birth & death, Kindly liberate me this time. ||7||

God, deities, ancestors and kith & kin, Are not capable of doing this favour. ||8||

This, says Mehî, ONLY A GURU CAN DO, Infinite is the glory of Guru. ||9||

(23)

Bless me with the gift of your devotion, O Charitable Satguru (True Guru)! ||1||

From all the ten directions am I trapped in the snare of sensory objects, My ignorance so doggedly refuses to leave me, O Guru! ||2||

Being swept by the strong current of stark stupidity, I am totally at a loss, O Guru! ||3||

No trust do I have in my own intellect & ability, I have hopes left with none else but you, O Guru! ||4||

I tested all my relatives the world over, None is of greater benevolence than you, O Guru! ||5||

Inspire me to perform outer & inner devotion, and bless me with Self-Realisation, O Guru! ||6||

Raise me beyond all kinds of non-Soul dualism, This alone, and nothing else, is my prayer, O Guru! ||7||

(24)

O Sadguru (True Guru)! You are the embodiment of compassion and love; Kindly accept my prayers. I am a sinner, amorous and mean-minded; know me to be one with impure intellect ||1||

It is in the nature of a true devotee to grieve in others' grief, and to rejoice in other's progress & prosperity. I am not so even in my dreams; I am merely the source of anguish, bringing sorrow to all in this world||2||

A true devotee never casts a greedy eye at other women and at others' wealth. But my mind always keeps running among these very (proscribed) things even as I am surrounded by millions of people. ||3||

True devotees are forgiving, full of mercy, and always remain calm & composed amidst anything & everything. I am, to the contrary, devoid of compassion, hard-hearted and, as a consequence (of the six defilements of my mind), keep burning all the time within ||4||

How far, O Lord, shall I describe my crookedness? I don't find any way to focus my mind at thy lotus-feet! ||5||

Teach me through your Satsang (noble company) the right way so that, I may set my feet on the very same path as that treaded by the true devotees. Otherwise, I shall continue to be singed in this world in the same way as those turned away from Sadguru do. ||6||

O Guru! I genuinely shudder at the thought of smouldering like this, but my mind does not mend its way. At times I do counsel my mind, but in vain, as it has no lasting impact. ||7||

O Gurudev! I have lost out to my mind and poignantly cry out to you, O Sadguru. You are supportive and merciful. Kindly do something so that I may hold firmly your lotus-feet in my heart. ||8|| At your holy feet lies the sphere of Divine light whereas I have fallen into the dark well (of ignorance). Save me, O Guru, save me! Raise me into the domain of your radiant form.||9||

You instructed me to rise through the Sushumnâ or the Til Dwâr, but I am unable to find that path within. O Gurudev! Have pity on me, dispel the darkness (of my inner sky) and lift me up so that I may move on to the other side of the Til or the Dark Point. ||10||

Make me fly high into the star-studded sky and even higher into the Region of the Thousand-petalled Lotus. Where Divine light keeps shining bright, where is seen the full moon's light. O Gurudev! Let these secret splendours be manifest unto me! ||11||

Trikutî is the source or origin of the three qualities/ attributes, is the abode of the Para Brahma. O Gurudev! I beseech at your sacred feet; Help me so that I may attain to this house (Trikutî). ||12||

Here in the Trikutî the Divine Sun shines in all its brilliance.

Where Shuddha Brahma resides and which is renowned as the "shûnya Desh" (Void Region). ||13||

'Guide me into the Mânasarovar, and make me grasp your own name (the Quintessential Primordial Sound/ Word). Your name is capable of fulfilling all our wishes and is the essence of the whole creation. ||14||

Lend me greater power so that I may soar into Mahâ shûnya (Greater Void), And even beyond. I may enter into the Bhanwar Gufâ (Whirling Cave) – but even here the pain of transmigration is not relieved entirely. ||15||

Therefore, O Sadguru (True Guru), empower me to climb into the Satloka[54] (The realm of Pure Consciousness or Quintessential Unstruck Word). O Gurudev! Thus catapulting me into the Satloka[54], make me absolutely pure. ||16||

Bless me that I may cross even the attribute-less Satloka and attain to the Nameless Land/Soundless State. O Lord! This way shower your blessings by elevating me unto my own true Home (the Domain of the Absolute Lord that is, God). ||17||

(25)

Transform me into a true lover, O Satguru (True Guru), O Love's Epitome! ||ref.||

All forms of male & female that entice us so powerfully. They capture our hearts; please detach me from them. ||1||

All the gross spectacles that drag me down....They dilute my love; please take my mind off them. ||2||

Four-limbed, Eight-limbed, or Many -limbed...Or

astounding dazzles of light; remove my focus from them. ||3||

Taste, Sound, Touch & Smell that attract my attention. Rain your love, and withdraw me from them. ||4||

Except the experiential bliss, dualistic are all other pleasures. These dualities are traps of illusion; weed out the Soul from all non-Soul form. ||5||

Indivisible, non-classifiable, impenetrable, nameless, non-dual, removed from grief…The Incomparable, transcendental form; make me absorbed in that form. ||6||

May I know this form of Yours, may I know this to by my form, too! Demolish the duality of You and me; make me One, One with Your form. ||7||

(26)

Again and again I pray unto thee, O Great Guru Lord! Cast your compassionate glance; in your lotus feet may I remain absorbed! ||1||

O Immensely Kind Guru, pay attention to my sorry state. None in the world is as steeped as I am in misery & fault. ||2||

In four main categories of life forms, my ignorance forced me through. I did not realise the glory of your feet, though unutterable pain I had to go through. ||3||

Now that you, O Generous Guru, have mercifully blessed me with a human body…I still keep roaming on the road to death, unmindful of the rare opportunity. ||4||

There is none like you, kindly listen, O Master Perfect! Who can pull me away from the road that leads unto death. ||5||

Drunken and riding the waves of lust, I indulge in what I must not. Turning blind to morality, senses I gratify and stray from right path. ||6||

I burn in the fire of rage and value no one at all…Misbehave with parents and those who wish me well. ||7||

Fallen into the abyss of greed, the acts I engage in, Have sullied my vision, and let me not see reason. ||8||

O True Guru, generous and merciful, please listen to my prayer. Kindly light up my vision, I have had a lot to suffer. ||9||

None can match your beneficence, aver all sants. Bless me with inner vision, and pull me out of dark depths. ||10||

Kindly listen further, my misdeeds go beyond number. Under whose spell I can't retreat to your truly safe shelter. ||11||

Not even in my dreams, out of the cell of my ignorance, I ever move out. And suffer untold grief, not able to wriggle out. ||12||

Be merciful O my benefactor, you alone can salvage. I beg of you again & again, kindly free me of this bondage. ||13||

Wanton with pride, my own praises do I sing. In my blind zeal for prestige, I regard others as nothing. ||14||

Describe I can't, so many misdemeanours I commit. All the ways to serve you, my mind has quit. ||15||

Oh so many are my flaws, I can't even detect. O True Guru, you are all-knowing, you surely know all that. ||16||

Spotting all my evils, kindly remove all of them. O Sin Destroyer, take pity and destroy them. ||17||

Too heavy is the baggage of sins I carry over my head. Under its weight I am sure to die, if help you don't extend. ||18||

None can bail me out, leave you, O Guru Charitable. Give a nasty kick to my head, to throw off sins' bundle. ||19||

Sinful living and faulty thinking have made my sight sullied. Seeing my helplessness, show compassion, O Dear Lord. ||20||

None else save you, O Lord, can purify my sight. Rain your divine mercy and distil my sight. ||21||

Let your grace & love shower, O Epitome of Love! Merge me in the True Name, fully full of love. ||22||

(27)

O Lord Satguru! Be compassionate and bless me with your devotion, I appeal. Aeons & aeons have I wandered in the cycle of birth & death; now take me off the Wheel ||1||

Through diverse life forms like animals, birds, insects, numberless times I have roamed. This time I have been gifted gracefully this human body, save me please O Lord! ||2||

All powerful giver that thou art, take away my woes and bestow everlasting bliss. Whatever would you will, will happen; all is within your hands. ||3||

Shower your grace, O Lovable Lord! You are the Whole and your part am I. You are the Sun, I your ray; you are my forefather and I am your progeny. ||4||

Only that much is different between you and me; this difference is at the root of all my agony. Be merciful and demolish this disparity; and do this great favour unto me. ||5||

The web my mind weaves of hope, fear & grief - feelings all and sundry. May all that melt and may my mind be dedicated to your feet, only this much prays Mehî. ||6||

(28)

O Benefactor Satguru, O Donor Satguru, O Giver Satguru, O Generous Satguru! Listen to my prayers, O my Beloved, my True Friend, my Father, O Munificent Guru! ||Ref.||

O merciful, charitable Guru, you bestow happiness. Sin-destructor, O infinitely compassionate Guru, O Giver of bliss! ||1||

I have been lying, for ages, in utter misery. My hunger for illusory pleasures have divested me of my intellect and my memory.||2||

Around my neck the noose of mind & senses hangs. Under its sway I remain forever a prey to Death's pangs. ||3||

Lust, anger, pride & greed torment me always. Helpless in their hands I fail to control my mind & senses. ||4||

Wherever I rush hoping to find happiness...I find myself singed in the raging fire of distress. ||5||

Just as a deer runs here & there, chasing a mirage, to get grief only. So am I tossed into cistern of woes only. ||6||

Under the spell of grief senseless am I getting. The words fail me as I describe my suffering,. ||7||

Trapped in dark I see no light. Unable to find where dwells light! ||8||

O Lord! You are all -knowing, kind and large of heart. O Guru, O friend of poor, you know all that is in my heart. ||9||

I implore poignantly, "Take pity on me". O poor's pal, patron of distressed, Ocean of bliss are thee. ||10

O smasher of sorrows! Snap the Death's snare and singe my misery. O compassionate, tender-hearted! Shower thy grace upon me. ||11||

From the trap of Death-god rescue me quickly. Kindly keep your vow I plead unto thee. ||12||

Pull me out from darkness into light. Make me sit beside you; with the hand of your Word hold me tight. ||13||

Free me from fetters of Death with your embrace. Listen, O master, to my wail of distress. ||14||

There is none else I can approach and pray. You, O Kind Guru, are the one only, Death's web who can flay. ||15||

"O True Guru", "O True Guru", I implore always and sing. Be pleased and grant me the safety of your lotus feet, O magnanimous King! ||16||

(29)

Satguru has come to bless with his glimpse, Ah! Fortune has begun to smile on me.! ||refrain||

All good omens are showing up, everything is soaked with joy and beneficence. Swarm of sins fled away by a mere glimpse of his, drenched in virtuosity is the whole ambience. ||1||

Meditate on the holy feet of the Satguru, O Friends! Of unlimited joy is the day today. Offering everything – body, mind, wealth & soul - I, Mehî, am fully fulfilled today. ||2||

(30)

Worship, O Mind, the Satguru, the true Guru, the true Guru! ||1||

He cautions us, he salvages the Soul, takes away all worldly fears the true Guru. worship… ||2||

Busts the darkness of illusion, brings to light wisdom, and purifies heart the true Guru. worship…||3||

Explains the nature of true soul and untrue illusion, O, exceedingly charming is the true Guru. | worship…||4||

Everything else, with or without attributes, is illusory, the Soul transcends everything, says the true Guru. | worship…||5||

Extricates the Soul out of the filth of non-soul, destroys all dualism the true Guru. | worship…||6||

Clarifies the distinction of micro- & macrocosms, rids the Soul of illusion the true Guru. | worship…||7||

Service to Guru firms up love for Satsang keeps away from all sins the true Guru. | worship…||8||

Teaches how to unite the Soul with the Word, removes all ominous threats the true Guru. | worship…||9||

Imparts virtues of wisdom, detachment & discretion, is ever absorbed on divine word the true Guru. | worship…||10||

Gifts undiminished purest devotion, is truly omniscient the true Guru. | worship…||11||

Bestow love on us, O giver of love, may we be focussed on your lotus feet, O true Guru! | worship…||12||

Joining the two pure rays of sight plead I, unveil the door-within-the-body, O true Guru! |worship…||13||

(31)

Kindly listen to my prayer, O True Guru! ||ref||

Poor am I, mean, dishonest and wicked, carrying a heavy bundle of sins over my head. Lustful, irascible, badly errant me, the complete package of sins am I, there is none as sinful as I. ||1||

Hearing of the difficult destiny that awaits the sinners, in my heart I have tremors. Is there anyone compassionate to salvage me the sinner? I wander asking here and there. Only your name, O Guru, I hear.||2||

You redeem the vile, I have heard, hence I cry out to you aloud. If you could bail out the base one like me, truly great art thee! Kindly consider, O redeemer, my humble plea. ||3||

Satguru Baba Devî Sâhab! At thy lotus feet, again & again I humbly entreat. You are the salvager, says Mehî, of the depraved, I implore this time to be salvaged! Every moment, to you, will I be dedicated. ||4||

(32)

Glory be to the True Guru! ||Ref.||

A dreadful dark well is this world; our body is filled with darkness. In this darkness the jîv[55] suffers untold misery, forgetful of its home address. And, without True Guru, is stricken with grief & distress.||1||

Except True Guru there is none else, the secret who can tell. That guides the jîv [1] beyond rebirth, that does darkness dispel. To its home where bliss & bliss prevail. ||2||

True Guru shouts again & again, unique is the way to home. Not in water, not in stones, nor in amazing gigantic form. It lies embellished within our own dome. ||3||

Baba Devî Sâhab is perfect Guru, Mehî does proclaim. Seek the shelter of true Guru, if you wish to be back home. Then will you find the way to your own home. ||4||

(33)

Practice meditation regularly, stilling your gaze like the Hawk-Cuckoo does. Freezing your sight at the Point Form of God, ascend quickly into the Sphere of Radiance. ||1||

Lord Râm's Name, the Quintessential Melody, has stemmed from the Supreme Lord at its Centre. Meditate on that Melody, meet the Lord, and annihilate the birth & death cycle. ||2||

But for true devotion to the Guru and service of sages, none ever has accomplished any real feat. Keep the Guru in constant remembrance, focus attention at his lotus feet. ||3||

Radiant point, Moon and Sun shine bright within, resonate streams of Sound Divine. But these are manifest to him alone who shrinks himself into the Sushumnâ. ||4||

I sacrifice myself, says Mehî, at my Guru, who taught me this secret. Victory be to you, my perfect Guru! I seek your refuge, day & night. ||5||

(34)

Why aren't You (God) seen, O spark of the eyes[56], O Beloved of all? Why are You not grasped by senses, though You enliven[57] every Individual Soul? ||1||

You pervade every particle of the body from top to toes. Yet why are you not caught though you fill every atom of Cosmos? ||2||

All forms are Yours, still You are formless! Subtler are mind & intellect, why even these are helpless? ||3||

As space spreads evenly, within and without a pot. So You permeate all, yet why aren't You manifest? ||4||

Between You and own Self, he who can erase the dualism...His all doubts, O Mehî, get dissolved; He becomes You and You become him. ||5||

(35)

O God! You are ineffable, nameless, transcendental Lord, beyond attributes of senses and both natures[151]. ||1||

O God! You pervade all, known as Râm, distinct from all creatures. ||2||

Un-manifest, imperceptible, beyond ephemeral & eternal, attainable to a sant.||3||

Ever-existent, infinite, lord lovable, everywhere present. ||4||

In every land, in no land, pervasiveness you transcend. ||5||

Converging the rays, O Mehî, worship the Lord, worshipping, thus, go beyond. ||6||

(36)

God is Indescribable. Indwelling all things & beings, He is Nameless & Ineffable. ||1||

Every atom & molecule, all bodies – large & small. He pervades, as does space, through one & all. ||2||

All creations including things visible & invisible, Lie within Him, but to contain Him it is never ever possible. ||3||

Without a beginning or end or any organs, the grandest entity, Imperishable, Invincible, He lives everywhere with densest density. ||4||

Knowable only by Soul, Subtlest, Imperceptible to any organ, Learning tact from Guru and worshipping God, O Mehî, the seeker earns salvation. ||5||

(37)

Ineffable, Nameless, Defect- free, beyond all organs & creations, Is God, the Supreme Lord. ||ref.||

The Loftiest Being, beyond the perishable & imperishable

nature, attained by sants, Is God, the Supreme Lord. Beyond nature with & without attributes, beyond nature ephemeral & eternal[1], Is God, the Supreme Lord. ||1||

Worshipping whom the Soul gets liberated, Infinite, Limitless, Essence of the Essence is God, the Supreme Lord. With folded hands implores Mehî, "Salvage me please, O God, the Supreme Lord!" ||2||

(38)

That Who is without any colour, shape or form. That Who cannot be seen even with supernatural eyes. That Who is not entrapped within the fourteen organs. That Who is not tied down by any kind of bondage. That very Supreme Being is the substratum of everything. That alone is the beloved Lord; He alone is the Lord Beloved. ||1||

That Who is not bound by three bodies and five shells. That Who has neither length nor width, is neither straight nor curved[58]. That Who is neither stationary nor mobile. That Who is neither non-conscious nor conscious. That very Supreme Being is the substratum of everything. That alone is the beloved Lord; He alone is the Lord Beloved. ||2||

Of Whom there is no beginning, middle or end. That Who can never be enveloped completely by the unreal. That Whom not even Comprehensive Brahm can match. That Who cannot be described as either with or without attributes. That very Supreme Being is the substratum of everything. That alone is the beloved Lord; He alone is the Lord Beloved. ||3||

That Who permeates everything with merely a part of His. Yet He Himself does not assume any of those shapes[59]. Of Whom conscious[1] as well as non-conscious[1] Brahm are but a part. With Whom nothing else can attain parity. That very Supreme Being is

the substratum of everything. That alone is the beloved Lord; He alone is the Lord Beloved. ||4||

Eternally Blissful & Conscious Brahm, the Lord of nature up to Trikutî. Mind Brahm, Intellect Brahm, Conscious Brahm. Om Brahm and Supra-causal Brahm[60]. That near Whom none of these seven Brahms can reach. That very Supreme Being is the substratum of everything. That alone is the beloved Lord; He alone is the Lord Beloved. ||5||

Untouched by birth & death is Who. Who is neither any one of the ten or twenty-four incarnations[61]. He Who cannot be contained even within all cosmoses. He Whose limits cannot be traced by non-conscious or conscious nature[1]. That very Supreme Being is the substratum of everything. That alone is the beloved Lord; He alone is the Lord Beloved. ||6||

He Who cannot be illumined by the Sun. That Who cannot be delimited by the unreal Nature. He Who is inaccessible to speech, mind & intellect. Sage Vâhv[62] described Whom as Silence. That very Supreme Being is the substratum of everything. That alone is the beloved Lord; He alone is the Lord Beloved. ||7||

He Who always remains as He is, ever unchanged. He to Whom nothing else could be similar. He except Whom everything else has origin. He Who is One Only, without-a-beginning. That very Supreme Being is the substratum of everything. That alone is the beloved Lord; He alone is the Lord Beloved. ||8||

(39)

O God! How can I see you? Living always in the company of the body & senses, I can only perceive illusion…You are known to be beyond illusion. ||1||

Intelligence, mind and senses grasp illusion; under their charm, ever-engrossed I remain in illusion. O Lord! You are beyond the senses, mind and intellect; But I am unable to renounce these, and move swiftly on and on. ||2||

Kindly be merciful and escort me out of the company of these so that, the non-conscious or inert I might transcend. Be compassionate, O Master, prays Mehî, and reveal yourself to make me revel in the resulting bliss to my heart's content. ||3||

(40)

As with eyes, eyes are seen.Pleasure of skin is had with skin. ||1||

So by the Soul is the Supreme Soul witnessed. And, thus, the bliss of Soul - God union is had. ||2||

Extremely rare is this; sight & touch, Mind & intellect - beyond their reach. ||3||

He who meditates with intense concentration. And observes rectitude with steadfast devotion. ||4|| He attains, O Mehî, That that is rare. And comes never in this world again to wander. ||5||

(41)

All that is perceived through intellect and mind…All that is grasped through intellect and mind… ||1||

All that is seen through supernatural vision…Whatever supernatural form is seen or touched or seen… ||2||

Illusory are all such grasp & perception. O Noble People, these are not God-realisation. ||3||

Beyond mind, body and nature of all kinds …Beyond all the veils of non-conscious planes…||4||

Those who can reach (beyond these) with the grace of Guru-God…They alone, O Mehî, get True Darshan (Realisation). ||5||

(42)

Not land, not water, not air, not fire, Neither space nor the five deceptive sensory objects. Neither three attributes nor the fourteen senses[53].Neither the Unmanifest, Unintelligible Primordial Nature[63].Beyond everything else is that Absolute Being...That alone is the Soul; that alone is the Soul. Beyond everything else is…||1||

Not plant kingdom, not born of heat. Neither egg-born nor viviparous. Neither the Universal form of God nor Vishnu. He is neither Shiva nor Brahma. Beyond everything else is…||2||

Not solid or liquid is That. Not gas nor darkness is That. Not light, not even Sound is That. There is nothing else that can stick to That. Beyond everything else is…||3||

Neither supple is That nor does That shrink or vibrate[67].It has no motion, no extensiveness. That is neither molecule nor atom. No measure, line or even point can represent Him. Beyond everything else is…||4||

Not gross, not subtle in form. Neither causal nor manifest in form. Not non-consciousness, not even conscious. Neither micro-cosmos (body) nor macro-cosmos (world or universe). Beyond everything else is…||5||

It permeates water & land both but is itself neither of the two.It permeates fire & air but is itself neither fire nor air. It permeates space (sky) formed of three attributes but itself is not even space. It indwells the sensory organs but itself does not become any of them. Beyond everything else is…||6||

Beyond the primal nature[63] as well as within the nature.O noble men! Tell me how to describe that Still Entity. It completely fills the Primordial Illusion (Nature)[63], but itself is non-illusory. He is in the absolutely un-manifest[64] and even beyond the un-manifest. || Beyond everything else is…||7||

Brahmâ, the Great Vishnu, the universal form, Vishnu, Shiv. All gods, demons, humans, snakes & demigods. Stationary or moving, whatever exists wherever. He is immanent through all of these and yet is like none of these. Beyond everything else is…||8||

That which cannot be killed, or cut by anything. That which does not rot, nor can be burnt. That which cannot be absorbed by any absorbent. That which cannot be pushed away by anything. Beyond everything else is…||9||

That that is untouched by birth or death. That that is never visited by stages of childhood, youth or old age. Neither of the four states[65] ever come to whom. That that belongs to none of the four classes[66].Beyond everything else is…||10||

That never comes nor departs[67].Is neither the speaker nor the listener[68]. Is neither the doer nor the non-doer [68]. Nothing happens or is accomplished without whom. Beyond everything else is…||11||

Is neither without nor with attributes[5].Is neither truth nor untruth, neither mortal nor immortal[1] .That that covers everything but cannot be covered. Neither the enjoyer nor yogi, is neither benevolent nor malevolent. Beyond everything else is…||12||

That is not covered by any form of triad[11].Not described by any relative words. That that transcends the Om or the Word-God[21].Is beyond all sounds – struck or unstruck[10].Beyond everything else is…||13||

That doesn't not bend in association with anything twisted[67].That is not straightened in association with anything straight. That is not called living in association with any living being. That is not dead in association with the dead. Beyond everything else is…||14||

Just as a pot enclosing space moves within space.So do all filled with Him move within Him. That that has neither beginning, mid nor end. There exists no space that can accommodate Him, completely. Beyond everything else…||15||

Although space is variously referred to as pot-sky, curtain-sky and house-sky. The space, nevertheless, remains one only, unbroken. Likewise the same Soul pervades all – immobile as well as mobile entities That Soul never breaks nor becomes rarer. Beyond everything else is…||16||

That existed alone even when time was not there. Neither will there ever be any time when He wouldn't be. Time will surely die but He will remain, forever. This, however, becomes known to him/her alone who has found a true Guru. Beyond everything else is…||17||

He is not worthy of perception to the best of brains or intellect. He is unintelligible, say all sants. How can I, O Mehî, describe That completely! (I cannot) just as the one trading in pebbles can't describe precious gems! Beyond everything else is…||18||

(43)

Beyond all fields (bodies), perishable[1] & imperishable[2] domains, is He who is completely out-of-world. Meditate on Him day & night, O Mehî, inverting your focus inward. ||1||

With the sharp pointed tip of the two currents of vision, pierce the effulgent point. Behold the stars, Moon & Sun, and also listen to the inner sound. ||2||

As one river merges into another, flying like a bird and swimming like a fish…Wading from one sound into another, unto the Lord devotees reach. ||3||

Listen intently, says Mehî, this is the path of sants. Practicing meditation alertly, embrace this famed path of highest devotion in your hearts. ||4||

(44)

I illustrate the precepts of Santmat for the beneficence of spiritual practitioners. I describe these principles in the form of aril[69] verses, knowing & practicing which correctly, the practitioners will become truly blessed. These precepts, each one of these, are invaluable or priceless. Bowing my head in obeisance at the lotus feet of the sants I, Mehî, am going to describe whatever I desire to say. ||1||

Attend the noble company of sants & serve them daily. Listen attentively to their life-giving words and imbibe them whole heartedly. Reflect these discourses and if you are not able to understand these fully, go and learn again from them (sants).In line with the knowledge thus gained, Mehî advises, mould your behaviour/conduct accordingly. ||2||

Having gathered knowledge (in Satsang) thus, search for, and select, a true teacher (Guru). All the efforts at seeking Self-Realisation in absence of the guidance of a True Guru are incomplete, are imperfect. Mehî says, I am going to narrate, in the form of kundaliyâ [70] chhand, how to identify a true Guru. If you finally get one such Guru with the grace of God, serve him throwing away or sacrificing your own ego. ||3||

Kundaliyâ

He who knows the way to liberation, he who practices meditation everyday, Practises meditation regularly and lives in this world with a true & pure heart, Whose detachment goes on increasing every day, he who loves Satsang, he who destroys faulty thinking or evil thoughts (of his disciples) by imparting the right knowledge, he who firmly implants the precepts of Santmat in our minds clarifying all our doubts; he and only he (who is gifted with all the above-mentioned virtues), says Mehî, can be a Guru with a true & pure heart.

Aril

Utter pleasant truth, and shun stealing, give up consuming intoxicating substances, renounce adultery and commit no violence. Meditate with a pure mind as instructed by the Guru. I am going to tell about, says Mehî, how to practice meditation; So, please listen with rapt attention ||4||

Sit on a pure 'Âsan'[71] keeping your back, neck and head in a straight (vertical) line. Then keeping your mouth and eyes shut, internally chant the name of your desired deity or Guru and internally visualise the form of your Guru (or desired deity). Doing so regularly with loving devotion, with perseverance, the mind gets purified. I will now describe, Mehî articulates, what is to be done next, so please listen attentively. ||5||

To wherever the mind often strays, then & there only, bring it back again and again and focus on the target. Thus, practise 'Pratyâhâr' [72] and move up to or acquire the state of 'dhârGâ'[73]. Mehî says, holding on to the (conscious) current in the inner sky, move ahead, then move further ahead.||6||

Alertly grasp the essential & fully conscious current in the inner sky, and consciously behold the resplendent wonders there. Still your gaze, your currents of vision, at the bank or wharf of Sushumna (the Tenth Door), and quickly ascend through this door, exhorts Mehî.||7||

Bravely practising thus, ascend into the 'Brahmând (Macro Cosmos) leaving the 'pin (body or micro-cosmos) behind. For this, make your sight penetrate into the Sushumnâ, just as an arrow pierces through its target. 'Vindu' [74] and 'nâd' [75] would receive you as guides/escorts. and take you, says Mehî, on a trip to the realm of Divine light and Divine Sound ||8||

Tour through the sphere of radiance, and see the glittering light. In the proximity of the 'vindu'[74] (brilliant point) is seen the light of glow-worm; see it fixedly. Lightning is also seen there; it is very difficult to fix the gaze at this. How would the sight be able to fix or still itself at the glittering point, remarks Mehî, so long as the surat[76] keeps wavering? ||9||

Through rigorous practice of 'drishti yoga' (Meditation on Divine Light),the trembling or of surat[76] would automatically go away as it matures (at meditation).The Til Dwâr[77] is broken open under the piercing thrust of constant, fixed gazing. Yes, Mehî counsels, keep gazing intently and with all your might.||10||

Close the trio (eyes, ears and mouth) and while looking at the resplendent point, perceive the current of sound. Being drawn

or attracted by the sounds of a large variety, move on from one sound to another. Crickets chirp, black beetle hums, Bells ring, O yes, O Mehî, sounds of conch, great pipe etc. resonate there.||11||

Current of sound is perceived along with sighting of star and flame of a burning lamp. Divine sky replete with supernatural moonlight unfolds. Ah! How it feels to perceive the various sounds there, to behold the astonishing full moon[78], It can be experienced by, O Mehî, that perseverant and brave (practitioner) alone who is immersed in inner meditation. ||12||

He who gets very profoundly engrossed in meditation, loses awareness of his gross body; such a practitioner must be very steadfast and resolute. Such an inwardly-turned practitioner is not even aware of the time whether it is evening or morning, day or night! Externally he is motionless like a dead wood but, says Mehî, he is fully alert internally all the time. ||13||

In comparison to which this Sun (of external cosmos) looks like a dark mass, Such a splendid Sun[79] lies ahead of the Domain of Moon. Who can describe those deafening sounds that are heard there in the inner sky? Sounds like beating of large drums, exclaims Mehî, and thundering of clouds keep reverberating there. ||14||

Further ahead lies the Region of Void where there is sound and sound only. Only such a servant of sant, who always pines to go back to his primeval or original home, gets to listen, through the ears of attention, to the captivating melody of flute. Meditating upon such melodies evokes great curiosity, describes Mehî||15||

When we find an adept Guru, he gives us the secret clues to Meditation on the Divine Sound Current. That unchanging Sound, which can be likened to nothing else, is called the Quintessential or Primeval Unstruck Sound/Word. Even this Quintessential Sound

gets dissolved in soundlessness. Sants sing glories, O Mehî, of the Supreme Soundless Being calling it Soundless, Nameless etc. ||16||

Accompanying the Quintessential Sound, the surat merges into the indescribable realm, the Highest State. This very Highest & Unique State is also termed as Non-Sound, Soundless, Nameless etc. Attaining the Supreme Sovereign God who is devoid of all the dichotomies & dualities, Such Soul has never to come back into this world, avers Mehî, it does not have to compulsorily take birth in this world. ||17||

(45)

Kindly listen! I describe the five naubats [80].O Learned Devotees! Kindly immerse your attention upon these. ||1||

The first Naubat rings at the junction of the Astral and Gross Spheres. The second one resounds at the meeting point of the Causal and Astral Realms. ||2||

Where the Equilibrial Non-Conscious and the Disordered Non-conscious Planes meet, Know that to be the confluence of the Supra-Causal and Causal Domains. ||3||

The Third Naubat keeps playing unceasingly at this junction. Next comes the convergence of the Kaivalya (Purely Conscious) and Supra-Causal Dominions. ||4||

This is where the Purely Conscious and the Equlibrial Non-conscious Territories join. I call this (the central Sound perceived here), after due consideration, the fourth Naubat. ||5||

The Centre of the Pure, Spotless Consciousness lies still further. The wise have called the same as the Centre of Para Prakriti (Conscious Nature) also. ||6||

The most astonishing & matchless melody emanates from here itself. This fifth Naubat, says Mehî, lifts the perceiving soul completely above transmigration. ||7||

(46)

"O Noble Men! Kindly know that there are five centres of creation. The Central Sound issuing from each of these is called a 'Naubat'. ||1||

This way, five melodious naubats keep ringing all the time. Those who sink within, discover these and feel the bliss. ||2||

Two centres are there – one each for the Conscious and Supra -Causal Nature. And three centres – one each for Causal, Astral and Gross spheres. ||3||

The Realm of perfectly pure consciousness is also called "Parâ/ Kaivalya Prakriti". The Supra-Causal Region is known as "Aparâ/ Avyakt Jad Prakriti". ||4||

The first aberration or anomaly (*that takes place in the Supra- Causal Domain*) is called Causal. See for yourself all of these, says Mehî, within your own body. ||5||"

(47)

Listen, O Dwellers of the World! Ephemeral is this world, sure to be destroyed. ||1||

A palace of smoke is this world. Great deception is this world. || 2||

All sants have known this world as transitory. And yet you place all your hopes, clinging to it so tightly. ||3||

Pleasures here are but a mirage. Yet, like a deer, you run after the forage. ||4||

And, under grave worldly miseries, reel O you. Tell me, who can help you other than Guru? ||5||

In this inn truly yours is none. Whether your parents, wife or son. ||6||

Brother, family, relatives or friends. King, the subjects, or anyoneelse. ||7||

Residents of the seven heavens. All the deities with amazing opulence. ||8||

None is permanent, everyone is on a travel. He alone is truth, peace and eternal. ||9||

Epitome of peace, He is the Supreme Lord. He is, say sants, beyond the Word. ||10||

He is beyond both - perishable & perpetual. Beyond all with or without attributes, He is full of love for all. ||11||

Invisible, Unintelligible, He is Nameless. Ineffable, all transcending, He is bliss & bliss. ||12||

He is beyond mind, all attributes derive from Him. All doubting ones remain steeped in gloom. ||13||

He alone is your Lord Beneficent, listen O Brother! Who else can be of help, here, there, or anywhere? ||14||

With all the dedication Him you worship. Having learnt from a true Guru the way to worship. ||15||

Both are the same - He or a true Guru. With this firm faith, serve the Guru. ||16||

Serve the Guru, worship the Guru. Your mind let no doubt creep through. ||17||

In this world, fully unattached should you live. And control sensory organs that make you grieve. ||18||

Lust, anger, ego, Infatuation you must shun. Shake off greed and be firm in Guru-devotion. ||19||

All the deceit and the vanity of mind. Attachment, enmity and vices of all kind.

Give up these by and by if you wish for your good. Listen to the Guru, not to your wanton mood. ||21||

Adultery, lie, intoxication, violence And stealing are the five grave sins.||22||

These will do you harm if you don't refrain. Will tie you in powerful, agonizing worldly chain. ||23||

Wine, opium, hemp, cocaine Palmyra juice, chandû [81], heroin ||24||

Tobacco and intoxicants of miscellaneous strain Are worth rejecting, you must abstain. ||25||

Relinquish eating meat and fish. Pure & righteous keep your dish. ||26||

First bring your diet under control. Then slowly other vices you kill. ||27||

Do attend everyday Satsang. Internal as well as external Satsang. ||28||

Listen & read spiritual literature for external Satsang. Unbroken trance is the internal Satsang. ||29||

Practise meditation with your eyes closed. Sitting motionlessly quite easily posed. ||30||

Recite internally the mantra of Guru. Focus mentally on the form of Guru. ||31||

Having obtained some success in these Next you try and your sight you freeze. ||32||

Grip the Sushumnâ point with a fixed gaze. Free yourself of the gross bondage. ||33||

Steady at the point, hark! Many a sound Of countless varieties incessantly resound. ||34||

Listening to sounds soars high the soul. And sees the painful inner walls fall. ||35||

Leaving behind the vast expanse of darkness Climbs the Soul into realm of brightness. ||36||

Clutching the sound-string, rising higher & higher The soul's contentment gets better & better. ||37||

The soul then perceives what is Râmnâm, or the Primal Name. Or, sants have called, as the Quintessential Name. ||38||

That Sound is attribute-less, pure & conscious. Let the Soul grasp that, transcending the non-conscious or inert. ||39||

Even this Sound dissolves into Soundlessness. The Kingdom that lies beyond attribute-less-ness. ||40||

Left behind is the Domain of the Sound. The Soul merges into the Nameless, Realm of No Sound. ||41||

Soundless, Nameless, the Supreme Lord The Epitome of Peace is thus realised. ||42||

Who has attained this state, a sant is (s)he called. Liberated himself, he alerts the world. ||43||

Tenets of Santmat, O Brother, in terse I explained to you singing this verse. ||44||

Those who have learnt should practise these fully. And live in this world conducting virtuously. ||45||

Marching ahead with a mind detached Love for Satsang should be strengthened. ||46||

If you find one who can ingrain this thought. And demolish for good all your doubt ||47||

Accept him as a Guru with a loving heart. Serve him with faith, treat him as a sant. ||48||

Deceit with Guru? Never, never, never! Elixir of his love should you sip ever, ever, ever. ||49||

Always talk sweetly, humbly to him. Everything is destroyed with vanity & whim. ||50||

Never should you keep a trace of vanity. Or you will remain in this mire for eternity. ||51||

(48)

True Guru teaches the secret of the (inner) skyway. ||1||

Through the Centre of Dark Realm as fine as the tip of the needle, The Soul races ahead riding the chariot of sight. ||2||

Leaving behind the Domain of Light it moves into Sound, And (subsequently) reaches her Unchanging, Immortal Abode. ||3||

The servant 'Mehî' hinges all hopes on his true Guru, Always bows his head in utmost reverence. ||4||

(49)

O Brother, seek the shelter of Guru, without him one is shrouded in darkness and never sees true wisdom; seek the shelter of Guru. ||1||

O Brother, serve the Guru and find the secret of devotion; your visible gross body, is full of darkness; move across that entering through the radiant point. ||2||

O Brother, move even beyond Divine Light; in the Thousand-petalled Lotus[84], scintillates Divine Light, and the Sun is seen rising in the Trikutî[84]. ||3||

O Brother, abandoning light grasp Divine Sound, catch hold of the matchless Sound, go beyond the Void[84] & Greater Void[84], and transcend even the Whirling Cave[84]. ||4||

O Brother, merge the Soul into Sound, cross over macrocosm, remain immersed in the Eternal State; you will never be caught again into the Wheel of Transmigration. ||5||

O Brother, hidden is this secret Guru imparts; to him who serves Guru, is revealed the Path-to-Truth, O Mehî, and to none else. ||6||

(50)

Seek the shelter of Guru, sing the glory of Guru. Stilling your attention in the Sushumnâ, Behold the Third Til[27]. Listen, O Noble People! ||refrain||

The Radiant Point shines, the five colours[85] unfold, Beholding the intensely dazzling flashes of lightning, enter into the Lotus Thousand-Petalled. Listen, O Noble People! ||1||

Flame of Lamp is visible, twinkling stars are sighted, Seeing moonbeams of the Full Moon light up the inner sky, heart is filled with contentment. Listen, O Noble People! ||2||

The Soul *(subsequently)* climbs into the Trikutî, and gets stuck at the sight of the Sun-God, Beyond compare is the Divine World, seen on the other side of the Tenth Door. Listen, O Noble People! ||3||

Getting immersed into Sound, the Soul shuns all the illusory spectacle, All the woes and dualities are destroyed upon uniting with the True Name[16]. Listen, O Noble People! ||4||

The real skill *(for attaining salvation)* is absolutely simple, Baba Devî Sâhab revealed the secret and pulled the people out *(of the worldly quagmire).* Listen, O Noble People! ||5||

With folded hands, I, Mehî, bow my head in reverence, Great is the immensely compassionate Guru, who taught the truly beneficent secret *(of deliverance)*. Listen, O Noble People! ||6||

(51)

Search for the path, O Traveller, within your body. Both you & your Beloved are there within only. ||1||

O Traveller, if you long to go to your Beloved, Delay no further and look for the path within your body. ||2||

The Soundless and the compartments of darkness, light and sound…All the four are within this very fort of your body. ||3||

You have descended into darkness, while your Beloved lives in Soundlessness. Thus you have fallen so far apart; so return to Quietude. ||4||

Though the Lord is everywhere, He is not perceptible. He is known in His true state only by moving into Soundlessness.||5||

Search for Sushumnâ in the dark room. Finding the Third Til there, chart out the course ahead. ||6||

Open the door of darkness shut upon the kingdom of light, Move ahead delightedly through light, singing gratefully praises of Guru. ||7||

Clasping here the string of Sound, into the hall of sound… Direct your attention, and sear the pack of attributes. ||8||

Grasping the Sound emanating from the Soundless, move into Silence. Find the Beloved there, shed the attributes & also the attribute-less[5]. ||9||

This precisely is the benevolent teaching of Baba Devî Sâhab. 'Mehî' dedicates himself wholly – his body, mind & possessions – at his lotus feet. ||10||

(52)

Seek the Path (to liberation), O Traveller, within your body. You with your Lord live within your own body. ||1||

Everywhere is the Lord, yet He remains unseen. The initiated visualises Him within his own body. ||2||

O Traveller, if ye long to see the Lord at His residence, Delay not, and seek the Path within your body. ||3||

The cells of darkness, light, sound and silence…All the four are there within the fort of your body. ||4||

You have descended into darkness, while He is in silence. So have you drifted far, get back to Silence from within your body. ||5||

Discover the Path in the dark firmament of your eyes. Move ahead, seeing the light and listening to music, within your body. ||6||

Five central sounds reverberate within, pulled by them rise higher & higher. Other than these, aver sants, just think of none other way. ||7||

Hold on to the Subtlest Sound, O Mehî, and reach unto Him. The secret Path to devotion, taught all sants, lies within your own body. ||8||

(53)

Converge your both lines of sight in the centre point of the Yogic Heart (Âjnâ Chakra).Renouncing all (worldly) hope & despair, turn the activism of mind inwards.||1||

Pierce through all the covers (of darkness, light & sound), catching hold of the stream of Divine Light & Sound,. (For this) turn your back on sensory objects and direct the soul to meet the Supreme Lord.||2||

Abandon the sins of lying, taking intoxicants, violence, adultery and stealing. Devote yourself to the meditation on Guru and service of Satsang.||3||

Break the pot of illusions and lead a life of Self-reliance. Carry out most faithfully these commandments of sages.||4||

(54)

Look for Him, O Noble Men, within your body, seek not without. God lives within our own body, seek Him within. ||1||

Join the two lines of sight to converge into a point. See within, hear within, seek Him within. ||2||

Haul your attention, straight unto the Narrow Gate. Catching the numerous tones, hop higher & still higher, and seek Him within. ||3||

Five central sounds play within you, listen to each one. Rising atop each of them, seek the Lord within. ||4||

The fifth central melody arises from where He lives. Reach there, O Mehî, with the Guru's grace, and find Him within. ||5||

(55)

Beyond the three veils[82] lives the Lord within the body. Hurry up and seek a sant's company, if you wish to see Him. ||1||

Seek Guru-Mantra and shun all the pride & prestige. The True Guru ordains to hasten up and peep within. ||2||

Drop the eyelids' curtains[86] to quieten the monkey mind. In the Sushumnâ dazzles a point, find from there the way within. ||3||

This is the real path to go beyond the three shrouds[82]. Snap the entire illusory web the mind weaves, say sants, walking this path within. ||4||

Travel steadily on this pathway to transcend the limits of darkness & light. Quickly move beyond Sound and find the Lord within. ||5||

Obey, O virtuous beings, these commandments of Bâbâ Devî Sâhab[87]. Thus will end worldly miseries, says Mehî, and blissful peace be had, without & within. ||6||

(56)

Amazing spectacles are seen within the body. ||refrain||

Still your attention in the inner sky and unique radiances. ||1||

Tons of talking & listening won't help, look within your body to see. ||2||

The Qualified [5] lies within, the Unqualified[5] lies within, and the Eternal Lord lives there only. ||3||

If you don't believe, serve the Guru-God and surrender yourself, as a servant, totally. ||4||

True Guru Bâbâ Devî Sâhab[88], the epitome of Divine Light, teaches the esoteric mystery. ||5||

One who seeks his shelter, says Mehî, experiences within him delight other-worldly. ||6||

(57)

Stunning spectacles are seen within the body, O Noble Men, stunning Spectacles are seen. ||ref.||

In the dark cloud within the body flashes the bright light of lightning, O Noble Men! Within this body lies one more body that encloses in turn yet another, which is indwelt by still another body, O Noble Men! ||

While these four perishable pots (bodies) are with attributes, within the fourth one shines the most magnificent attribute-less conscious body, O Noble Men! ||

The Supreme Sovereign along with the Unstruck Word is immanent in each &everybody, O Noble Men! ||

(58)

Meditate first on the Guru's form. The Soul is purified, thus, and is seen His point form. ||1||

Look intently ahead of the mid of both eyes. In a single point meet the rays of both eyes! ||2||

Keep your gaze fixed at the Tenth Door. You will see the dazzling point and a bright star. ||3||

Spectacular light forms are seen in the Light Sphere. Countless sounds resound in the Sound Sphere. ||4||

Among numberless sounds focus on the True Melody. This alone is the way to cross the World-Sea. ||5||

Genuine and so easy, O Mehî, is this path. Guru's committed service ensures success on this path. ||6||

(59)

In the Sushumnâ a scintillating point-light is sighted. Behold (this point), O brother, with the curtains of your eyelids closed. ||1||

(The spiritual practitioner) who stills his sight in the Third Til[27], Moves beyond body into the macrocosm. ||2||

The inner sky is laid open (to such a practitioner), studded with sparkling stars. The darkness (of the inner sky), Light of the earthen lamp-flame (seen within) dispels.||3||

The inner horizon is illumined with incomparable moonlight. The dazzling divine light of the youthful (mid-day) Sun makes the inside bright. ||4||

Melodies of myriads of sounds and the primeval unstruck sound. Are grasped by the surat (individual soul) that has the divine supernatural vision acquired.||5||

Catching hold of such (divine sounds) with the string of focussed attention. O soul! Walk back to your true destination (the Soundless State where God alone dwells). ||6||

I have essentially revealed, says Maharshi Mehî, the secret (of the way to God's Abode). One, who serves his Guru, attains to the Supreme Soul Who does not need any support. ||7||

(60)

Look not down, look not up, right, left and rear - discard these five directions. Still your sight at a point in the centre of the sixth direction (i.e. in the front). ||1||

Fly further like a bird in the inner firmament, through the radiant point (that appears as a result of focused gazing). | Swim upstream from there like a fish, clasping the myriads of sound (perceived in that light). ||2||

Adopting styles of both the bird as well as the fish, march on and on, O Mind, O endearing friend! Indifference (towards worldly objects) increases and, to the Primordial Sound does the soul ascend. ||3||

Known by names of Sfot, Om, Sat Dhwani, Pranav, Unbroken Sound. That reverberates so loudly, hidden in the Realm of Sound. ||4||

Move from one sound to another, catch the Quintessential, True PraGav Sound. Swim across the ocean of existence, holding onto the Unique Om, the only True Name/Sound. ||5||

(61)

Search for the inner resplendence that is seen by those few gifted with rare (inner) eyes. ||ref.||

Serving the holy feet of an accomplished Guru, the secret skill learns a true seeker. Stilling the gaze, day & night, in the inner sky, the darkness within is torn asunder. ||1||

Lights of yellow, blue, red, white and black hues[85] come to the fore. Brightly flashes the blinding lightning, comes into sight the Morning Star. ||2||

Moon is seen, rises the Sun, primal sound is perceived. Seeking the shelter of a truly wise Guru, the unachievable secret is achieved. ||3||

Mundane assignments of numerous kinds, in **life** are but formidable traps. Bâbâ Devî avers, O Mehî, only a truly wise Guru can free from these traps. ||4||

(62)

My gaze got glued into the Sushumnâ! Wavers it not, this way or that, It's frozen at the point right ahead. ||1||

My gaze got glued… Divine dazzle unfolded within, the dark night fled in utter fright. ||2||

My gaze got glued… Sun of Divine Luminescence rose within, the soul got lost in the Primeval Tune. ||3|| My gaze got glued…

Mehî says, Baba Devî Sâhab taught, To practice thus, day and night. ||4|| My gaze got glued…

(63)

As the gaze is stilled in the Sushumnâ, radiance of the Third Til is sighted. ||ref||

Bright light, dazzling radiance shines, sparkles, flashes. Eyes feast on the lustrous pearl, diamond, pole star, and lightning that flashes there. ||1||

Not only light is beheld, the Unstruck Melody also plays there, without any cymbal or musical instruments. The Soul, enthralled by the inner light & sound, strides forward, dancing in delight, to meet the Lord. ||2||

Walking on this path the righteous & devout disciples, who have learnt the secret…Clutch onto the Quintessential Sound and end their heartburn. ||3||

Quintessential Word alone, and nothing else, can take to the Lord. This is not only my personal view, but I, Mehî, echo what all sants have stated. ||4||

(64)

Stream of elixir flows through the thin pipe of Sushumnâ. The fish-soul holding the stream swims upstream.||1||

Recite the Guru-mantra, meditate on Guru's form and serve him lovingly. Abide by his commandments, and always do as he says.||2||

Guru will give you the address (location) of that fine aperture (of Sushumnâ).Catch hold of the needle-tip (like point) in front of the junction of the two eyes and the nose.||3||

Darkness will be torn apart, tour through the resplendent sky that opens up. Merge into the Essential Unstruck Sound and reach the eternal state. ||4||

Serve the feet of the True Guru; all the worldly pains & sorrows will vanish. Nothing is attained without loving devotion to Guru, O Mehî, concur all the sants.||5||

(65)

The Stream of Sarasvatî flows between the two streams of the Ganga and the Yamuna. What a stroke of misfortune it is to remain deprived of the wisdom of the Guru!||1||

'Said Satguru Sant Kabîr and so did Guru Nânak and others...What is there in the Macrocosm is very much there within the body (microcosm).||2||

Pinglâ, Ganga or the Sun lies to the right while to the left flows the I â, Moon or Yamuna.In between the two flows the conscious current of Sarasvatî or Sushumnâ. ||3||

The Surat (individual soul) became pure by concentrating on the Guru's form. And by taking dips into the Sarasvatî by the beholding the point form. ||4||

Through the Thousand-Petalled Lotus where divine light sparkles, Surat surged ahead. Watching the amazing luminance in the Trikutî[84], Surat entered into the void. ||5||

Grasping in the Void the Essential Sound current, Surat moved even further. Passing through Greater Void and Whirling Cave Satlok[84] (Realm of Pure Consciousness) did it enter. ||6||

Marching ahead Surat went to the spheres of Invisible, Imperceptible and the Nameless. And, thus, attained true salvation, concur, O friend, all the sants. ||7||

Thus is the Land of Miseries left behind, I narrated this wisdom I learned from Guru. Mehî sang whatever he learnt from & with the grace of Baba Devî Sâhab, his Satguru. ||8||

(66)

Meditate at the confluence of Ganga, Yamuna and Sarasvatî [88], O Brother! ||

Freeze firmly the two rays of sight at twelve cubits distance [89]. Breath pulsation would cease, and the mind would shun its fidgetiness. ||

In the tinier-than-the-tiniest form of God merge naturally your attention. Enthralling rendition of Gayatrî[90] Hymn spontaneously echoes there, listen with rapt attention. ||

Upon the phonetic[91] Gayatrî mantra whoever regularly practices meditation. All his (her) worries are gone forever, says Mehi, he sets off towards salvation. ||

(67)

In the front is glimpsed a scintillating white point. Fix your gaze in the Sushumnâ and end the restiveness of mind. ||1||

This alone, say sants, is the real way to attaining peace. Shun all that is unreal if you really pine for peace. ||2||

This road is revealed to him who seeks a true secret-buster Guru's shelter. And not to the slaves of ego and those who after prestige hanker. ||3||

They acquired true wisdom who attended Satsang in utter humility. They alone, O Mehî, have attained to the Guru's protective proximity. ||4||

(68)

Thus will I sail across the sea of transmigration, my Guru taught me the secret. ||refrain||

I will unite the two currents of my sight in the Sushumnâ, and feast my eyes on incredible colours & forms. ||1||

From within the darkness would burst forth five iridescent colours[85]; also will I behold flashes & bright stars. ||2||

The Surat (Soul) will soar higher & higher to view the Moon[84] as also the Sun[84] form of God. ||3||

Sinking even deeper into the void, the soul would move into the sphere of sounds, and eventually be riveted to the Eternal Word. ||4||

This loftiest wisdom of sants had remained hidden from the most; Baba took it to masses. ||5||

O Baba Devî Sâhab, this esoteric knowledge, says Mehî, got spread far & wide across the globe, with your compassionate grace. ||6||

(69)

Seeking to see Him, the Soul stares at the window of the Third Til[27]. ||ref.||

It glimpses a refulgent point, Pole Star, Moon and the Red Sun as well. Innumerable sounds of countless varieties roar within issuing from the five levels[92]. ||1||

This that I described is the essence of the sants' esoteric teachings. I imbibed, practiced and experienced a sample of that myself; truly beneficent are these teachings. ||2||

(70)

The centre point of the Yoga - Heart Circle[93], O Brother, dazzles so brilliantly. ||ref.||

Upon entering through that point, by converging sight, sounds are heard. One who has earned the wealth of surat shabd[24], returns to his own abode. ||1||

Finding his own Lord in his own home, he rides the crest of unspeakable ecstasy. End all worldly distresses practising thus, O Mehî, all sants and Guru say. ||2||

(71)

Shut the doors of the eye castle, come & walk towards the banks of Sushumnâ. ||ref.||

If the thread of sight is perfectly stilled in the centre [94], the sheet of darkness, in its centre, is torn apart. Way to the inner sky thus opens up, the trellis of apprehensions falls apart. ||1||

Racing through the sphere of light, he enjoys the grandeur of the inner universes. Grasping the Primal Word, the Highest Pedestal[95] is reached and are broken all shackles. ||2||

This wisdom of sants had got covered under the garb of various outward ostentations. Baba Devî Sâhab mercifully illuminated the secret, O Mehî, demolishing all illusions. ||3||

(72)

Come on, O Brave-hearts, be manly now, you will have to break free of the prison[96].In the battle-ground of mind – control, in the forefront[97] you'll have to take firm position. ||1||

Meditating attentively at the Guru's feet, in the Sushumnâ you freeze your sight. Fidgetiness of the monkey-mind, forcefully you'll have to fight[98]. ||2||

This is not the time, O Valiant brothers, to so carelessly sleep. Escaping through the Point-route[99], you'll have to cross the sphere dark deep. ||3||

Lightning flashes, glistens the Moon, in the Light Sphere shines Bright Sun[84]. Move further still, O Gallant bro's, you'll have to leave behind even this domain. ||4||

Quintessential Sound resounds in the Sound Realm[100], to grasp that Sound, from Guru learn the way. This very way, from the prison that is this world, Listen, O Mehî, you will have to walk away. ||5||

(73)

It is 'sandhyâ' [101] time, worship Guru stilling attention in the sky, O Brother, by stilling attention in the sky. ||1||

Shut the mouth and worship in Sushumnâ, by focussing there your attention. Close the outer doors [102], O Dear Brother, and the inner gate[27] you open. ||2||

Bring the Sun & Moon[103] together in one house[104], by freezing ahead your sight. Remove the reign of darkness, illuminating the sky with bright Divine light. ||3||

Raise the collected attention through Sushumnâ into Sound and hold it firmly there. Perceive this way the Primal Sound and, thus, burn the worldly fetter. ||4||

The regions of Agam and Anâm[105] lie beyond intellect & reason, Are reached by the one, O Mehî, who serves Guru with full dedication. ||5||

(74)

O My Mind, make your house in the Third Eye and move further from there. ||ref. ||

Converge the currents of sight of both the gross eyes right in front. Join, hold fast, enter into Sushumnâ and fly in the firmament. ||1||

Discarding the company of bodies, one by one, hold the current & ascend. Holding fast, O Mehî, the conscious currents of Light and Sound. ||2||

(75)

Order of the Lord in the form of subtle sound issues at the Âjnâ Chakra, camp you there. Through the subtle door of Sushumnâ or Til[27] Window, transcend the dark sphere. ||1||

Close your eyes & ears both; all thoughts from the mind you discard. Regularly look ahead lovingly, stay there for awhile and in the sky fly forward. ||2||

Scintillates there divine light, play countless sounds and rings God's melody. Ascend higher hearing sounds, grab the True Word, and accomplish, O Mehî, your main duty. ||3||

(76)

To the Ocean of Bliss[106], the Centre of Yoga-Heart Circle[93] is the uniquely splendid window. Even the subtlest of gross currents can never pass through that window. ||1||

Through which only the conscious soul, along with the mind can pass. Entering which the microcosm[30] is left behind, and are known macrocosmic parts[30]. ||2||

Through which beyond the non-conscious[3] & conscious[4], perishable1 & imperishable[2], Through which beyond the attributed & attribute-less[5] the Soul goes. Moves the Soul on & on, knows the Supreme Lord and ends its worldly woes. ||3||

It is called the "Window to the Word", for the Unstruck Word is heard on piercing this aperture. It is called the "Window to Light", for the Divine Light is seen on piercing this aperture. ||4||

He who gazes intently converging the rays of sight, sees this Divine Window. He who discovers, O Mehî, this verily 'mehî'[107] door, gains the grace of Guru. ||5||

(77)

Meditate, O dear Ones, on the True Name, True Name, True Name. ||1||

The True Name is the essence, mainstay of the whole world; sants know this secret.||Meditate, O…||2||

The current of True Name flows inside all bodies and is grasped by those alone who have pierced through all non-conscious or inert layers of creation. ||Meditate, O…||3||

The infinitely immanent Unstruck Melody is the descriptor, very own form of the Supreme Sovereign; that precisely is the Quintessential, True Name. ||Meditate, O…||4||

True Name is the loftiest Name, surprisingly permeating all beings; it is obtained through the grace of a True Guru. ||Meditate, O…||5||

(78)

True Name, True Name, True Name, meditate on the True Name, Meditate on the truly True Name, the fulfiller of wishes. ||1||

Essential Word, True Word! Powerful magnetism[108], Is hallmark of that Melody, the fulfiller of wishes. ||2||

Soaking everything, immanent in all, Hence is that called Râm[109], the fulfiller of wishes. ||3||

Para, Pashyanti, Madhyamâ & Baikharî[110], Neither of these is True Name, the fulfiller of wishes. ||4||

Phonetic, non-alphabetical [111] is that, Born not of striking, unstruck[10] is that Name, the fulfiller of wishes. ||5||

Among innumerable struck sounds unique is that stainless unstruck Sound, Greatly captivating Sound, the fulfiller of wishes.||6||

Extremely subtle, immensely melodious, incomparable, Perfectly liberating, repertoire of bliss is that Name, the fulfiller of wishes. ||7||

Attaining this name the Supreme Sovereign is attained, The cycle of birth[112] ends that Name, the fulfiller of wishes. ||8||

Inverting within he who rises in the macrocosm, Finds that true Name, the fulfiller of wishes. ||9||

He who serves Guru finds this, O Mehî, None other can know that, the fulfiller of wishes. ||10||

(79)

Victory be to Râm[109], victory be to Râm, victory be to Râm, say victory be to Râm, Victory, victory, victory be to Râm, O Râm, Râm! ||1||

He pervades all, is yet distinct from all, One only Râm is in bodies all, O Râm, Râm. ||2||

He is like redness in henna, clarified butter in milk, And fragrance in flowers, O Râm, Râm. ||3||

Without any form or taste, smell or touch, Without any word or name, O Râm, Râm. ||4||

He is One only, desire-less, formless, nameless, Birth-less, Un-manifest is Râm, O Râm, Râm. ||5||

Beyond the reach of senses, mind & intellect, Perceived by only the soul is Râm, O Râm, Râm. ||6||

Hidden in the body, hidden in the macro-cosm[30], Entirely unique is Râm, O Râm, Râm. ||7||

He manifests Himself beyond the micro- and macro-cosmos[30], Transcendental is the Holiest Râm, O Râm, Râm. ||8|||

Serving the Guru learn the secret and then practise, Attain, O Mehî, to Râm, O Râm, Râm. ||9||

(80)

'Victory, victory to Râm', 'victory, victory to Râm', say Râm. ||1||

Say Râm, say Râm, say Râm, O Dear, say Râm, say Râm, Râm. ||2||

Beyond Trikutî[84], beyond the river of sound, resides Himself that Râm. ||3||

Unmanifest, unintelligible, remover of worldly woes, beyond all duality & dichotomy is Râm. ||4||

Beyond the veils of darkness, light and sound, in the innermost layer the Soul finds the ubiquitous Râm. ||5||

Climb practising Surat Shabd into the Inaccessible Home, worship within Lord Râm. ||6||

With the grace of Guru, O Mehî, attain to the liberating pedestal of Râm. ||7||

(81)

Râm's Name is the immortal Name; meditate on that,
through bodies one & all speaks that very Name. ||1||

Neither Parâ nor Pashyanti, neither Madhyamâ nor Baikharî [110], not alphabetical, not struck at all is that Name. ||2||

Reaching where rebirth does never again hound, to that Eternal Being leads that unstruck Name. ||3||

Holding sacredly in heart Guru's teaching, closing three doors[102], unveiling Divine eyes, meditate on that very Name. ||4||

Taking refuge of Guru, the Soul so lovingly, in the innermost cell, O Mehî, grasps that subtlest Name. ||5||

(82)

Destroyer of all worldly fears, of all herds of sin, is the God's Name. ||1||

Destroyer of darkness of delusion, of snares of illusion, of painful mundane action is the God's Name. ||2||

Reverberating, unstruck through each & every being, is that True Name, the Quintessential Name. ||3||

Non-alphabetical, beyond all utterable sounds, to the perfectly liberating blissful state leads that Name. ||4||

"True Name", "Essential Name", sants have named variously, that very stainless eternal Name. ||5||

That immensely melodious sound sants have known the Soul becomes tranquil attaining that Name. ||6||

O My Mind! Ascend into the palace of sounds via Sushumnâ, and grasp there that God's Name. ||7||

That infinitely subtle sound, true devotees have found, of all names of God that alone is the Essential Name. ||8||

That melody pulsates uniformly, unceasingly, meditate, O Mehî, on this very Name. ||9||

(83)

Worship the lotus feet of Guru, the dispeller of worldly fears and ignorance. ||1||

Detoxifier of lethal venom of the Kâl (Death), the deadliest snake. ||2||

Comrade of the poor & the needy, ocean of love; he is armed with the sword of wisdom. ||3||

Demolisher of the ghastly demons of vile like lust, anger and infatuation. ||4||

Personification of the Lord-of-All, he is the salvager of the true devotees. ||5||

Chant Guru, Guru, O Mehî, for (the chant of) Guru, Guru reins in the mind. ||6||

(84)

O mind ! Worship the gracious Satguru who snaps the snare of Yam[113]. ||1||

Exceptionally merciful, protector of refugees, love's reservoir he is beyond fathom, Demolisher of dichotomy, he has perfected both 'dam'[114] and 'cam'[115]. ||2||

He is dreadful death-god to the five demonic sins[116] and sensory objects. Ferocious flame is he to burn down the five kocas[117], and is a fragrant garland for devout hearts. ||3||

Casts away he the web of worldly woes, he is the raging fire to devour illusory differentiation. Death of even death, Guru is all capable, overflowing with compassion. ||4||

O merciful Guru, prays Mehî, for devotees you are the nourisher & protector. The crown of all the worshipped, me, too, you protect and foster. ||5||

(85)

Worship, O Mind, the Kind True Guru. Worship, O Dear, the Kind Guru! ||1||

Great is the glory of the Guru's feet; they cure the devotees' worldly distress. Even the deadliest death shudders, such is his influence. ||2||

So pleasing is chanting of Guru's name, it takes away the chanter's woes. Guru is bliss incarnate, is treasure of infinite virtues. ||3||

Chant of Guru mantra is the king of all chants, incomparable and giver of true peace. It is without a second, four fruits[117] it yields. ||4||

Chant Guru, Guru, Kind Guru, Kind Guru, Kind Guru. Keep Kind Guru in heart in the day; fix in heart in the night, O Mehî, the Kind Guru. ||5||

(86)

Worship, O Mind, the Charitable Guru, the sailor for the vast world- sea! ||1||

Exceedingly wise, full of highest wisdom**,** Guru meditates with a loving heart**.** Storehouse of bliss, he always conducts with utmost humility in his heart. ||2||

He does Satsang daily wherever he might be; is loving & friendly with people noble. Always hooked onto the stream of Primal Melody, he ferries others across the nature. ||3||

Absorbed every moment in meditation, gripped of God's True Sound is always his attention. Walks around he drunk on love, educating people how to cross the world ocean. ||4||

Day and night is he immersed in Satsang; nowhere else he finds peace. Dispensing happiness to the whole world, devotees he retrieves. ||5||

Lone support in this world is Guru, O Mehî, genuine is none else. Even with stars, moon and sun around, it is still full darkness. ||6||

(87)

Repeat, repeat Guru's Name, O Dear, repeat, repeat Guru's Name, O Dear! ||1||

Body, wealth, spouse are but dream**,** will not help you in the end, O Dear! ||2||

Pitch darkness prevailing within you is an apparel of illusion, O Dear! ||3||

Behold the shining nail-tip of True Guru's feet, and move beyond the dark land, O Dear! ||4||

See within the astounding radiance of Guru Lord and grasp the True Name, O Dear! ||5||

That True Name itself is Râm's Voice or the Essential Sound; Guru's Name fulfils all wishes, O Dear! ||6||

Grasp this blemish-free Name with the Soul, says Mehî, and find eternal peace, O Dear! ||7||

(88)

Meditate on the Guru's Name and know peace, No peace without meditating on the Guru. Meditate on the Guru's Name, meditate on the Guru's Name, Meditate on the lotus feet of Guru, the fulfiller of all wishes. Incarnations like Râm, deities, hermits and sants, meditate on the Guru's feet, relinquish self-pride, meditate on the Guru's feet. ||1|| Meditate on…||

In the dark well of the body, wanders the soul eons after eon, Learn the Guru's secret, go & pierce the curtain of darkness, Behold the nail-tip of the Guru's toe. ||2|| Meditate on…||

Behold the toe's nail-tip, keeping your gaze unwavering, That is the Point, the Til, the Star, the Tenth Door, Gem-like bright light form of Guru dazzles. ||3|| Meditate on…||

Sparkles the Thousand- petalled Lotus, Unmatchable beautiful full Moon-form of Guru, Seeing which the eyes (of the Soul) are fully gratified. ||4|| Meditate on…||

Climb into the Trikutî, the inaccessible fort of Guru, Where the Guru, assuming the form of Sun-God, illumines the exquisite inner sky. ||5|| Meditate on…||

Void & Greater Void, go to the Whirling Cave, There grasp the Current of True Melody, the essential form of Guru, Catching hold of which the Soul gets tuned to the True Name. ||6|| Meditate on…||

The Invisible, Inaccessible, True, Desire-free, Nameless, Ineffable, Is, O Mehî, the true incomparable nature of Guru, Meditate & merge into that and cross the ocean of transmigration. ||7||Meditate on…||

(89)

Worship Sant Guru, Sant Guru, Sant Guru, O Brother! ||01||

Guru is giver compassionate; he snaps the Yam's[113] web, makes fulfilled in an instant, O Brother worship! ||worship… ||1||

Guru gives true knowledge, listening ends ignorance, great ecstasy results, O Brother worship! ||worship… ||2||

Guru is the Sun of wisdom **,** with light unsurpassed, destroys dark well of heart, O Brother worship! ||worship…||3||

Guru opens Til Gate, lifts into Macrocosm, behold radiance unequalled, O Brother worship! ||worship…. ||4||

Teaches Surat Shabd **Yoga,** ends all worldly woes, in Guru hinge all hopes, O Brother worship! ||worship…||5||

(90)

Worship, O Friend, the Satguru, the Satguru, the Satguru! ||1||

Through pearls of wisdom Guru delivers, all doubts are dispelled. ||2|| Worship, O Friend…

Whole web of infatuation, & unreal traps of world, are by Guru destroyed. ||3|| Worship, O Friend…

Guru terms as sickness all sensual joys, he makes us detached. ||4|| Worship, O Friend…

Utter darkness prevails in nine doors of body, wherein the Soul lies trapped. ||5|| Worship, O Friend…

With the secret key Guru gives Tenth Door is laid open, Macrocosm is accessed. ||6|| Worship, O Friend…

Microcosmic darkness goes, amazing radiance is seen, through Guru alone is this benevolence discharged. ||7|| Worship, O Friend…

Yoga of Sound Guru teaches ends all worldly woes, As Light is pierced and Primal Sound is grasped. ||8|| Worship, O Friend…

Meditating on the True Name, sants find the Nameless, Absolute Salvation is, thus, obtained. || 9|| Worship, O Friend…

(91)

Pray O friend, "Guru, O Guru! Protect O Guru! Deliver O Guru!" Sacrifice yourself with body & mind at the Guru's lotus feet. ||1||

Our body and mind are sources of intense grief. Surrender yourself at Guru's feet and, with true wisdom be imbued. ||2||

Practise Guru's precepts and see within Sun the Divine. Thus would flee the night of ignorance, and bliss of freedom be experienced. ||3||

If every moment were the mind lost, O Mehî, in thoughts of Guru. In unison say all sants, Salvation is assured. ||4||

(92)

Worship, worship Guru Lord, O Brethren, worship Guru, Guru, Guru Lord! ||ref.||

Sacrificing body **mind,** wealth, everything, serve, serve Guru Lord! The secret way to God is revealed not even to Brahma, Vishnu and Shiv, without the grace of Guru Lord! ||1||

In the ocean of world so difficult- to-cross, the adept boatman is the Guru Lord! Pulls us onto the ship of devotion and takes us across the ocean, the oarsman Guru Lord! ||2||

Along with the Trinity[118] three-thirty[119] million deities are ever in service of the Guru Lord! Râm, Krishna and other incarnations jettison self-pride and, devoutly serve Guru Lord! ||3||

Worship of deities, 'pûrn brahm'[120] and even the Inaccessible & Nameless God… Is not comparable to the service of Guru, so serve selflessly, O Mehî, serve the true Guru Lord! ||4||

(93)

Say "Save me, Protect me, Deliver me, O Guru!", and swim across this unreal world with the support of Guru. ||1||

Woes aplenty of this illusory world, are never removed save the grace of the Guru. ||2||

All traps of gross, subtle, causal etc fall apart, and end all miseries, O Brother, with the compassionate grace of Guru. ||3||

Fix in your mind, O Mehî, "God is always beside you", But you would never find Him, the Supreme Lord, save for the Guru,. ||4||

(94)

Guru's Name, Guru's Name, Guru's Name, Victory victory be to Guru's Name, victory victory be to Guru's Name, the fulfiller of all wishes! ||1||

Guru's Name, Guru's Name, Guru's Name, remember Guru's Name, remember Guru's Name, the fulfiller of all wishes! ||2||

Fully established in Truth , attention absorbed on True Name, attain to true peace the True Guru, the fulfiller of all wishes! ||3||

Enlightens the Guru with transcendental wisdom, that guides to the Primordial Home, the fulfiller of all wishes! ||4||

Raise your consciousness into sky slowly & naturally, so ordains True Guru, the fulfiller of all wishes! ||5||

Chant mentally, visualise Guru mentally, converging lines of sight practise meditation, the fulfiller of all wishes! ||6||

A point is there ahead of the mid of eyes & nose, holding yourself in Sushumnâ practise meditation, the fulfiller of all wishes! ||7||

In that very point fix the two rays of sight, you will see a white shining point, the fulfiller of all wishes! ||8||

Unfolds extremely stubborn door, is busted darkness, seen is Divine Radiance, the fulfiller of all wishes! ||9||

The Soul-fish unites with the waters of Word, and reaches its Motionless Home, the fulfiller of all wishes! ||10||

This esoteric mystery only an adept Guru can reveal, none else, O Mehî, can match the Guru, the fulfiller of all wishes! ||11||

(95)

Guru is great, Guru is great; great, charitable and kind is Guru Takes pity, removes flaws, the bondage of birth & death cuts the Guru. ||1||

Guru is great, Guru is great; great, charitable and kind is Guru! Unties the knot of uncountable births, devotees fulfilled makes the Guru. ||2||

Guru is great, Guru is great; great, charitable and kind is Guru! Explains mysterious mysticism, meditation including Surat Shabd Yoga[24] teaches the Guru. ||3||

Guru is great, Guru is great; great, charitable and kind is Guru! But for Guru God cannot ever be seen, such is the glory & greatness of Guru. ||4||

Guru is great, Guru is great; great, charitable and kind is Guru! God is hidden, Guru is visible; both are one & equally kind – God & Guru. ||5||

Guru is great, Guru is great; great, charitable and kind is Guru! With his merciful glance he makes accomplished; the manifest form of God Himself is the Guru. ||6||

Guru is great, Guru is great; great, charitable and kind is Guru! Remember him ever & make yourself blessed, keep, O Dear Ones, singing glory of Guru. ||7||

Guru is great, Guru is great; great, charitable and kind is Guru! Never let it go off your mind, death will never touch you. ||8|| Always keep chanting the name of Guru.

(96)

Guru is merciful even to the helpless, makes fulfilled with his glance, fulfils all wishes of devotees. ||1||

His miseries and fears of world end, he gets immersed in the bliss of soul, who Guru's name constantly chants. ||2||

One who is sans prejudice & pride, lost in sound Divine, into the Eternal Abode reaches finally. ||3||

Sea of virtues, revealer of wisdom**,** Guru's all actions, are aimed at real munificence. ||4||

Extricates from the world-sea, rids of Wheel of rebirth, Guru is ever absorbed in remembrance of God. ||5||

Always loves the True Word, lives detached in the world, Guru doles out gift of True Name. ||6||

Guru unveils knowledge mystic, explains meditation method, so chant always Guru's Name. ||7||

(97)

Extremely holy is the Guru-mantra, recite it mentally. Beneficent is the Guru's form, fix upon it your mind. ||1|

All gods & goddesses, God's part that pervades the universe and the God Himself. They all reside within the Guru, aver all the sants alike. ||2||

"Guru is greater than even God" is renowned all over the world. But for a Guru God can't be realised though He lives within this very body. ||3||

Though God indwells our heart, we are enshrouded in darkness. The secret skill taught by the Guru illuminates the inside and God is seen clearly. ||4||

God is beside us all the time, yet the miseries of the world refuse to leave. Guru removes all the sorrows; his glory is sung by all. ||5||

Serve the lotus feet of Guru surrendering you totally with body, heart and wealth. Obey the commandments of the Guru and swim across easily the terrible ocean of existence. ||6||

(98)

The true Guru, the Guru Lord, Guru, Guru, Guru, Guru takes us across[18]. ||1||

The Divine Light form of Guru, Guru, Guru, illuminates the hearts of devout followers. Guru, Guru, the Source of Divine Fire, scorches totally the five ambassadors[121]. ||2||

Guru, Guru subjugates the ten & four[122]; Guru Guru

destroys the herds of sins. Guru, Guru is the bestower of equanimity; the sturdy wind to scatter away clouds of dualism. ||3||

Guru, Guru, Guru is extraordinary among gods; expounds the secret of devotion Guru, Guru, Guru. He is the crown of all reverends; subduer of mind is Guru, Guru, Guru. ||4||

Guru, Guru, Guru is the wish-fulfilling tree; chant the mantra given by Guru, Guru, Guru. Chanting Guru Mantra is the highest asceticism (penitence); fulfiller of all wishes is Guru, Guru, Guru. ||5||

(99)

Revealer of Truth is the Guru complete. Dust I am clinging to his feet. ||1||

He destroys sins of body and mind. Extinguishes sorrows & doubts of all kind. ||2||

Virtues of Guru are infinite & unknowable. All try to describe briefly as much as they are able. ||3||

The True Guru Lord destroys worldly ailment. Again & again I bow down at both his feet. ||4||

He removes naives' all ignorance. Of lust, anger, pride & greed he ensures riddance. ||5||

Steadiness in profit & loss he imparts. Dichotomy of pleasure & pain Guru thwarts. ||6||

Guru Lord shines as crown of all heads. Revealing secret to the Transcendental Divine, he is store of bliss. ||7||

Of the cycle of birth & death Guru rids. Victory, victory, victory be to blesser of bliss. ||8||

Pure is whose intellect, whose glory is Stainless. Great, O Great is True Guru, the climax of kindness. ||9||

Liberator from the world, root of salvation. He reveals the easy path to true devotion. ||10||

Impeccably perfect at 'yam' and 'niyam' is he. To the true Guru Lord say victory. ||11||

(100)

Quatrains:

Satguru is truth and the manifestation of God. Compassion personified he is full of kindness. ||1||

Salvager to sinners he is the reservoir of elixir, benevolent are all his utterances. ||2||

The Satguru is the vast sea of wisdom, Serving him renders mind & organs toothless. ||3||

Resolutely righteous is the Lord Satguru, He expounds Santmat and truly religious precepts. ||4||

The path to the True Name is so full of joy, The True Guru reveals its hidden address. ||5||

He explains the concept of bondage & release, also throws light on Soul and non-Soul elements. ||6||

Extricates from indulgence in objects of senses, He rescues those sinking in worldly ocean's depths. ||7||

None else is as compassionate as Satguru, O Mind! Absorb yourself in serving his feet lotus. ||8||

Couplet:

Great, truly great art thou O Satguru, thou impart happiness, impossible it is to sing completely your greatness! Whatever useful can I utter is all your grace, I am otherwise utterly, utterly worthless. ||

(101)

After a lot of wandering search, I found my Guru at Moradabad[125]. ||refrain||

He spread the light, infinitely resplendent light of wisdom from the ward/sector of Atai[126]. The grief-stricken people mired in dark dungeons of ignorance, began to smile with hope, finding a heartening saviour in him. ||2||

Baba Devî Sâhab, the Complete Master of inner secrets, is a renowned name all over the world. Upon those who show even slight love to him, Baba showers infinite compassion, Mehî, the humble servant, gratefully sings his glory. ||3||

(102)

"Guru Baba Devî Sâhab propagated the secrets of Santmat. ||refrain||

People were groping in the dark and knew not the secrets of inner journey. Guru Baba Devî Sâhab counselled them and showed the way ahead. ||1||

"Lower the curtain of eyelids, and don't loiter outside…", Said Baba, and made us grasp the Sushumnâ Point right in the front. ||2||

In the Palace of Sushumnâ beats the Stream of Sound, Climbing higher & higher the illuminated soul meditates on the Stream. Guru then taught the art of catching the Eternal Word, thus helping to overcome the puzzling labyrinth of unlimited sounds. ||3||

Abstruse is the tact taught by the Guru, says Mehî, and hidden from the world. Guru Baba Devî Sâhab revealed this secret, by beating drums, to all. ||4||"

(103)

The way to salvation lies within, cry out all sants so very loudly. ||ref||

Facing the agonies of birth & death people tremble in fear, caught up in the swirl of mundane bonds they are panting badly. Consoling them in sympathy sants exhort, to chant with mind the Guru's mantra[127] repeatedly. ||1||

Concentrate within on the Guru's visual form[128]; behold the Til Gate[129] within your body. Tuning into the inner sounds move further ahead, true sants describe these ways benevolently. ||2||

Five melodies play at five centres[130], in the inner light are heard many a melody[131]. Still further is perceived sound only[132], by the soul, say sants, within the body. ||3||

This precisely is the true sants' real way; this ensures snapping of worldly ties. This happens, surely, O Mehî: I have no doubts, true sants truly utter always truth and truth only. ||4||

(104)

With unceasing mental invocation of the Satguru (True Guru)'s name, crumbles the massive mound of misdeeds. ||ref||

Visualising the Satguru's form in one's heart scorches, the defilements like lust, anger, pride & greed. Perceiving the elixir form (light & sound), mind rejoices and,on the voyage of Macrocosm does the soul proceed. ||1||

The Soul moves across the micro- & macrocosms, holding fast onto, the all-immanent string of the Primal Sound form of Satguru's feet. Whosoever has seized the support of the above thread, O Mehî, swam across the worldly sea; so grasp firmly the Satguru's feet. ||2||

(105)

Serve regularly the holy feet of Satguru, for it is the human life's greatest goal. Aeons I wasted sleeping wantonly in world, Satguru alerted me with his wake-up call. ||1||

Shorn of the eyes of wisdom, nothing I could see, I lay blind-folded and completely senseless. Kind-hearted Guru revealed the secret, made me see, ended unconsciousness. ||2||

Inner darkness waned, light of wisdom dawned, now showers on me infinite bliss. Guru's grace is invaluable, it ended eighty-four's[133] duress. ||3||

Great, great, truly great is Baba Devî Sâhab, the true Guru who released me from slavery. Revealer of secrets and kind of heart, there is none like you, with folded hands avers Mehî. ||4||

(106)

There is none as benevolent as True Guru; day & night serve the Guru! Guru protects body-mind-soul; remember Guru, only Guru. ||1||

He loves us even more than our mother, cares for us more than our father. More compassionate than even God; there is none other as helping as Guru. ||2||

Unsurpassable is Guru's beneficence; surrender unto him body-mind-soul. There is no better way than to live, in the safety of the holy feet of Guru. ||3||

Even the slightest compassion Guru rains, ends all woes & sufferings. Even God is not as charitable as Guru; chant, O Fellow beings, Guru, Guru & Guru! ||4||

Bring none to bear on your mind save Guru; think always of Guru, Guru, Guru and Guru. Enthroning in thy heart the sacred feet of Guru, O Mehî, with all humility, keep chanting Guru. ||5||

(107)

"Come, come, hurry, O dear brother! Seek refuge at the feet of Guru. Inculcate, O dear brother, unshakeable love (towards him), casting aside all doubts, O brother! ||1||

Pleasures of the body, the mind, and the (ten) organs, they all lead to sorrow. Shun the company of painful sensory objects, for these are verily gulfs of sorrow, O brother! ||2||

The nine gates we have in our body Are too filthy places to live in! Leaving them behind ascend into the Tenth Door, And experience divine bliss, O brother! ||3||

Recite (mentally) the name of Guru, focus yourself on the form of Guru. Gaze the Absolute Point in the front, And see the form of bliss, O brother! ||4||

There is no true wisdom without Guru, There can be no dhyân (perfect meditation) without Guru. Other than the Guru, says Mehî, There is none as beneficent, O brother!" ||5||

(108)

Repeat Guru's name (mantra), let not the opportunity go. You will have to repent for ages, as the world is full of sorrow. ||1||

Rare is human cloak amongst all forms of life. Try your best for freedom, having had this life. ||2||

Freedom could be wrested only in the human life. Secure your salvation in this very rare life. ||3||

Lose no further time; earn emancipation swiftly. Ephemeral is this body, don't live so wantonly. ||4||

The body keeps crumbling, with every passing moment. It keeps crumbling all the time and could collapse any moment. ||5||

Repeat Guru's name and seal your freedom. Please the Guru to learn chanting his name. ||6||

Shut the outer doors[102] and open the inner gate[27]. Practice thus and the innermost layer let the soul penetrate. ||7||

Absorbing your attention thus, keep meditating daily. Imbibe Devî Sâhab's teaching and keep safe in your belly. ||8||

Mehî, the servant to his feet, prays with folded hands. Turning it away from everywhere else, direct yourself only Guru-wards. ||9||

(109)

Serving Guru ends all kinds of woes, all sorts of doubts. ||ref. This world is but an inn for four days, nothing here is 'mine' nor 'yours'[134]. To grip all in his deadly clutch, the two hands of Yama[113] are 'mine' and 'yours'. ||1||

Yam's prison is this world; all creatures are his captives. Save the saving grace of Guru, none can set free from Yam's noose. ||2||

So, hasten and alertly find a true Guru, and serve him in all manners. Sacrifice body, mind, possessions & soul at his feet and be freed of Yam's fetters. ||3||

Living Master in the world, to whom all pay their respects. Is Satguru Baba Devî Sâhab, his holy feet Mehî lovingly serves. ||4||

(110)

Without taking the refuge of a true Guru, the Primordial Guru (God) remains beyond reach. ||ref.||

Trust in full and keep serving the sacred feet of Guru. Soul experiences joy walking the path guided by Guru. ||1||

Soul that serves Guru and meditates, marches onward towards salvation. Progressing steadily it realises Guru's true form, ending all the woes of transmigration. ||2||

So, relinquish all deceit & pride, and the sacred feet of Guru you adore. From the difficult sea of existence, only a true Guru can pull ashore. ||3||

He who sees a well-wisher, a father in the Guru, he who offers Guru alone all of his devotion. He is indeed truly blessed, attests Mehî, as he naturally secures his liberation. ||4||

(111)

But for the compassionate grace of Guru, deliverance is a distant dream. ||ref.||

The soul got trapped here in Yam's [113] noose, and forgot its original abode. So it suffers the sorrows of the world, release from where is verily hard. ||1||

Guru reveals his secret way, shines up the path to the souls. For benefaction of people, he comes of his own volition, and emancipates the souls. ||2||

Altruist is Guru, Father is Guru, Guru is true friend of souls. There is none other like Guru, the liberator of the souls. ||3||

Worship Guru always, none in the world can match a Guru. No one else Mehî found to be as benevolent, the only support in the world is Guru, Guru and Guru. ||4||

(112)

Serve, O Brother, the holy feet of Satguru!. ||ref.||

Your mind fell a prey to the lure of sense -objects, and became Yam's[113] morsel. None can help you – not your parents, spouse nor son, not any relative, not even your pal. ||1||

What of wealth, not even your own body will help, you the swan will have to leave alone. So, wake up and serve Satguru, for he could help in ways more than one. ||2||

Guru tells the secret to soar in the sky, flies high a Guru's follower. Rising higher & higher, he transcends all the planes, to reach into the highest empire. ||3||

Baba Devî Sâhab is perfect Guru; he is wise par excellence. Day & night Mehî bows at his feet; surrender, O Brother, yourself and worship him with reverence. ||4||

(113)

O Mothers! Please search together for a true Guru, for that is the only way to make life fulfilled. ||ref.||

O Mothers! None else in the world is so benevolent, neither mother, father nor brother. He ends all our sorrows & sufferings, flames of agony does he smother. ||O Mothers…||

The souls lie in the blind alley of the world, are not able to find the way to liberating consciousness. Such is the plight of the souls without a Satguru, they are scorched in Lord Yam's[113] furnace. ||O Mothers…||

Satguru is the true benefactor in life, he wishes for everyone's happiness. He comes in the world as kindness incarnate, opens up the highway to real bliss. ||O Mothers…||

Living Satguru adorns the world, the suffering's burns he heals. He is famous in world as Baba Devî Sâhab, Mehî enjoys

his merciful glance. ||O Mothers…||

(114)

Bam[115], Dam[114], ten niyam[135] and ten yam[136], all get perfected slowly with blessings of True Guru. ||1||

Afflictions of mind & body, removes the Guru, darkness of ignorance, dispels the Guru. ||2||

Knots of three qualities[5] snap in the company of Guru, sublime virtues grow by chant of mantra of Guru. ||3||

Interest grows in virtues and spiritual stories, infatuations & pride subside in the company of Guru. ||4||

Die worldly cravings, pain & pleasure mean the same, vices reduce if helpful is Guru. ||5||

Wishes are fulfilled, desires die down, Benefits only, harm never, accrue from Guru. ||6||

Tranquil infinite showers Guru, of attachment and malice frees the Guru. ||7||

He ends the travails of Yam[113], gets all work done, victory, victory, victory be to Lord Satguru. ||8||

Kinnars[137], humans, gods & demons, sing praises of Guru, hail the Guru. ||9||

Stops birth-wheel, one becomes immortal & unborn, say always “Hail Guru”, “Hail O Satguru”. ||10||

Yam[136], cam[115], dam[114] and niyam[135] are mastered, only if one does as taught by True Guru. ||11||

(115)

You live in the body, but not in the Yoga Heart[93], of what use is that? You have worldly riches, but not the right & simple skill[138], of what use is that? ||1||

You expect beneficence from others, but not from Satguru, of what use is that? You have the faith, but don’t practice regular meditation, of what use is that? ||2||

You have lot of illumination outside, but your inside is dark, of what use is that? You worship many a thing, but not the inner sound, of what use is that? ||3||

You show external purity, but observe not rectitude[139], of what use is that? You flash dry erudition, but have no reverence for Guru-Lord’s holy feet, of what use is that? ||4||

(116)

If the telescope[140] of single-pointed-ness be obtained, telescope[141] is needless. If the universe be viewed within, wandering without is useless. ||1||

If inner melody be heard, what is there to hear without? If Primal Melody be grasped, what is there to contemplate without? ||2||

If yoga[142] of surat[143] with shabd[144] be effected, is any other yoga needed? If the main task[145] be spontaneously fulfilled, are other ordeals[146] needed? ||3||

If Satguru's grace be had, what else remains to be acquired? If all hopes, O Mehî, hinge on the Guru, what in the world is to be feared? ||4||

(117)

The Primordial Guru (God) lives in the innermost layer, but the mind remains clueless. Though His light shines in the mid of both eyes, He is invisible to the eyes of flesh. ||1||

He sits ever beside us, ever within us, but is not manifest. He takes so long to show up, causing in seekers unrest. ||2||

Looking for Him too many are there, loitering hither & thither. Unless the road is known to the innermost layer, none gets to Him ever. ||3||

Save for the compassionate grace of sants, O Mehî, to know this pathway…Has never happened, nor will ever happen, and isn't happening now anyway. ||4||

(118)

Collect your consciousness, roll up into the inner sky, and see there the sparkling light. Star twinkles there, lightning flashes, behold the lamp's light. ||1||

See moonbeams, Moon and Sun, directly experience the Self. Go beyond five[147], three[148] and mind, into the True Sound merge yourself. ||2||

This alone is the way to peace, all the sants have sung. This very wisdom Devî Sâhab preaches, Mehî also sang. ||3||

(119)

It was pitch-dark within the body, the Soul had become blind. ||1|||

Oblivious of Self-Perception, dark propensities had got the better of me, it is the Guru who brought me back to see sense. He taught me the art of stilling the sight, the Til (Third Eye) opened, the veil of darkness was torn asunder. ||2||

A star scintillates through the gate of Sushumnâ, sighted the Thousand petalled lotus. Moved up into Trikutî to behold the Sun-God, and got absorbed in the Primal Word. ||3||

Lord Satguru, the Prophet (Messenger) of God, propagates the esoteric wisdom. He spreads the sublime secrets of God worship, I, Mehî, have taken refuge in him. ||4||

(120)

Why are you asleep so wantonly? Wake, wake O my mind! Come the parting moment, you no one will attend! ||1||

Wealth, house, family & wife (husband) are all but self-centred. None here looks to your happiness; all seek their own end. ||2||

Pleasures of body & mind are not your own, bliss of the soul is your own. You play into the hands of Yam, for you mistake pleasures of body & mind as your own. ||3||

Keep fullest reverence & faith in your Guru, attend Satsang without any more delay. I, Mehî, say in your interest; your fetters of rebirth will be cut this way. ||4||

(121)

Cling not, O Dear, to this world, the foreign land; there is no happiness here. ||refrain||

This alien land is Death in disguise; whoever comes here has to suffer. Think, O Dear, of your own abode where there is no pain or sorrow. Within this body-fort is the palace of eyes; the way back home is found there. Move, move ahead on this path, riding the chariot of gaze; great is the Guru who teaches this secret. If the skill has not been understood, go & serve the feet of Guru, living Guru. Baba Devî is the living Satguru at whose lotus feet Mehî sacrifices himself.

(122)

Nurse no attachment to the world. ||ref.||

This world is an unfathomable terrible ocean, infested with all kinds of woes. All spectacles here are but an illusory maze, whose real nature is difficult to expose. Inequity everything shadows. ||1||

Everything here blossoms this moment and wilts the next, such is the rule of this world-tree. Joy and grief are its two fruits, with leaves & branches distracting ominously. Whoever falls for its lure, in the hands of Yam is a prey. ||2||

Realising the dreadful ways of the world, words of wisdoms preach the sants. Compassionately they teach, O dear Ones, this world is just a wall of smokes. eschew this to conquer all your sufferings. ||3||

The secret of the veils within the body, Baba Devî Sâhab, the current sant expounds and tells, says Mehî, turn away from the wall of smokes by knowing the secret. And triumph over even Yam, the god of death. ||4||

(123)

The Time that has flown by never comes back, Be quick with your task. Bygone is bygone. Now at least hold fast to Guru's Name ||1||

There is no other go than to follow Santmat (path shown by Sants) . Listen, everyone! with rapt attention. Be the Progeny of Sants, if you seek your emancipation. ||2||

Esoteric are the secrets of Santmat. O Mehî, you have sung these. Having explained these to all, Now ye be silent. ||3||

(124)

Love God within this very human body. He will liberate you, burning all your actions & religious obligations into ashes. Know your love to be genuine only when you have reached where He can be directly realised. Bereft of true love devotion does not bear fruit, so inculcate true love (for Him).||1||

Move beyond the gross, astral, causal, supra-causal and pure-conscious regions. Entering through the Sushumnâ, dive deeper into the inner bodies; you would (thus) become unique, different from all.||2||

Take the support of consciousness by holding onto the Divine Light and the Divine Sound. Penetrating, within your body, beyond all the five bodies[149] go and realise the God who is the essence (of all that exists).||3||

This way, says Maharshi Mehî, you would be able to grow subtle and cross over to that side (where God is). To transcend the mortal world is the quintessence of devotion, fix it (this principle) deep within your heart.||4||

(125)

As the days pass by, the end draws closer. Meditate upon the Lord's Name. ||1||

All of your kith & kin, wealth, wife & sons To your rescue none would come. ||2||

Even your own body will have to be left here; This world is a palace of gloom. ||3||

The web of worldly objects is but a death trap. Peace can never be found in them. ||4||

Lord alone is true, all else is fragile as glass. Meditate every moment upon Him. ||5||

March on the inner path and realise Him. No rest could be had without Him. ||6||

Get the main secret from Guru, open the (secret) door, And thus, says Mehî, reach the God's Kingdom. ||7||"

(126)

With every passing moment, every ticking second, time is slipping away. This rare human birth you will not get again. ||1||

Worldly riches, kith & kin, even your own body will be left here only, being useless in the end. ||2||

Been blessed with this rarest human body, meditate on Guru. Sans devotion this life would be wasted. ||3||

Chant Guru's name, focus on Guru's form, In the front the radiant point form of Guru behold. ||4||

Holding onto the point form, stilling your sight, Stars, Moon & Sun forms of Guru are beheld. ||5||

Meditating thus, & making your vision pure & divine, The Quintessential Word form, the Râmnâm[109] form of Guru is perceived. ||6||

The Incomparable Word form of Guru blesses with true peace, Worshipping Guru this way, says Mehî, complete liberation is attained. ||7||

(127)

O Devotees! Practice genuine, true devotion; performing hollow superfluous worship, your efforts won't bear desired fruits and, wander you shall in this mortal world. ||1||

O Devotees! Mature up & give up getting charmed with child's play, Roaming in the outside places is the game of kids; sink deeper within yourself. ||2||

O Devotees! The Supreme Lord is all-pervading, Fills all beings & things, & yet is beyond all the three coverings[86]; remove these curtains[86]. ||3||

O Devotees! You would find Him within only; if you loiter outside, You will never find God and suffer from all sorts of worldly miseries. ||4||

O Devotees! All the mesmerising supernatural forms with two, four, eight or infinite limbs, All bright radiances – of black, white or any other hue, and all sounds are mere deceptions. ||5||

O Devotees! God is of the same nature as of the Self (Soul); all other forms – gross or subtle, Causal or other, are only forms of Mâyâ (Illusion). ||6||

O devotees! God in His pure form is beyond Nature, so sink within to the deepest level, Go across all the three wrappings[86]; it is there, says Mehî, you will meet the God. ||7||

(128)

O Lovers! Love the Lord! Forgetting Him causes suffering, And Wandering in the world; Love the Lord, O Lovers! ||1||

O Lovers! Jettison attachment to the world which is the noose of Death, And spoils the Soul-bliss; Love for the Lord liberates, O Lovers! ||2||

O Lovers! Absorb true wisdom; body, wealth, kin, Organs – external & internal and all heavens are but a deception, O Lovers! ||3||

O Lovers! Throw away all illusory worldly infatuation; all micro-& macro cosmoses, And all planes of creation are nothing but a spectacular theatrical show, O Lovers! ||4||

O Lovers! Lord alone is true, transcending all micro & macrocosms, Beyond all spheres of creation; non-manifest & imperceptible is He, O Lovers! ||5||

O Lovers! The Supreme Lord is knowable by the Soul alone; empty the mind of all subjects, Worship within the Lord, repeat Guru's name, O Lovers! ||6||

(129)

O Wise People! Think well and meditate on God, All expression & extension of sensory objects is so unreal and painful. ||1||

O Wise People! Body, wealth & relatives are like dreams; None is yours, search that which is your own form. ||2||

O Wise People! Search your Self, that is beyond the three qualities[148], three bodies[150], Beyond mind, intellect, consciousness, and beyond ego & dual nature[151]. ||3||

O Wise People! Beyond the jîv (bonded individual soul) and Brahm [152] is your own Self, Nothing can compare to that, so experience your own True Self. ||4||

O Wise People! You and the Lord are one, non-dual, indivisible, Full of the Bliss of Self; all duality is an illusory deception. ||5||

O Wise People! You are not gross, not astral, Not even causal, you indwell everything and yet you are beyond everything. ||6||

O Wise People! Keep noble company, listen well and contemplate, Meditate assiduously, and shun all sins. ||7||

O Wise People! Serve the True Guru, immerse your attention in the Primal Sound, Conquer the body & mind, and experience your true Self. ||8||

O Wise People! Thus will ye attain the Lord; without experiencing the Self, all, O Mehî, is illusion, and you will never meet the Supreme Lord. ||9||

(130)

But for meditation, one can't acquire the wealth of God. Has anyone ever become a true devotee, merely by reading & reciting Scriptures, tell me, O Mind?||1||

The mind is extremely restive, steeped always in sense-gratification. The power of loving devotion comes through not without meditation.||2||

Conquer the mind through prayers & meditation. And for your Beloved fortify your affection.||3||

Grasping the melodious Name of Râm, make your love steady. Pain of transmigration goes; this is meditation's glory.||4||

Regular practice of meditation, O Mehî, yields great benefaction. So, keep contemplating constantly only about meditation. ||5||

Blind are those who meditate not; their true self they can see never. Guru gifts the secret lamp black to unravel the eyes inner. ||6||

(131)

The path leading unto the God lies within, sants have described, that path lies within. ||ref||

O Loving devotees! Get on to that path, and sprint ahead, sants have raced through this very road. ||1||

Darkness, Light and Sound are three body-veils, that path passes through these very veils. ||2||

That highway is made of light and sound, and is found

through Til (Sushumnâ)[129], strive to get on to this path fullest zeal. ||3||

That path is found, O Mehî, by entering through the door minuter than hair-tip, sants sneaking through this very hole have rushed to the very top. ||4||

(132)

Want to experience real bliss within yourself? Then save yourself consciously from the five deadly sins.||1||

The first of them is lying, taking to intoxicants the second, and adultery/promiscuity is the third of the sins.||2||

Fourth grave sin is stealing while violence is the fifth; banish all of these from your heart.||3||

If you wish to abstain from these, says Mehî, True Guru's lotus feet, serve faithfully! ||4||

(133)

Wonderful is the inner path, treading which God is realized. ||ref||

Highly blessed is the generous Guru, who lights up the path! Untold bliss fills the heart that drenches in the Divine light raining along the path. ||1||

Immortalising sounds of five spheres resonate there; few fortunate ones get to listen. This seeing and hearing, O Mehî, yields the joy beyond compare, and leads to the Supreme Sovereign. ||2||

(134)

Do Satsang regularly, O Dear Ones; fulfilled would be all your assignment. Ascertain the principal task[153] of life, and lay hold of the conscious current. ||1||

Hold the conscious current in the Tenth Door[129], and the gross body cage you transcend. Radiance will unfold, Sound - prop will be had, joy unspeakable will be caused. ||2||

Applying three-fold shut[154], O Mehî, behold radiant point and listen to inner sound. Within your own body, O Mehî, clutch onto the support of Divine Sound. ||3||

(135)

Friends! Identify Your True Father, advise sants the beneficent. ||ref.||

You keep sinking in the sea of machinations of dualism, and reel under painful sadness. In the company of the body, mind and senses remain oblivious (of your real self), and suffer disgrace. ||1||

Learning from the Guru, enter through Sushumnâ and walk the inner path. Perceive the currents of the Divine Light and Divine Sound and stand as unique from the rest. ||2||

Go across body, mind, intellect and all duality, and earn true wisdom. The True Father would be known, O Mehî, and miseries overcome. ||3||

(136)

What could the time and age do, if genuine love for Guru-

God's holy feet one has! What could the worldly entanglements do, if in attention one is focussed like a she tortoise! ||1||

If one is convinced of the world's transitoriness, what would be left in the worldly hopes! If one is blessed with the rare wealth of meditation, what trouble could cause any worldly fears! ||2||

What room could be for pessimism, if detached meditation is firmly practised! What harm could the ferocious webs of world bring, if in the fort of Satsang is one ensconced! ||3||

How could the sins touch, if one abstains from the five gravest sins! What effect would the curses have, if steadfastly truth one observes! ||4||

What spell could the Deity of desires cast, if the company of a Perfect Guru is had! What role does guess work have, if, O Mehî, one has acquired direct experience! ||5||

(137)

[Bârahmâsâ ('Bârah' meaning twelve and 'mâsâ' meaning months) is a traditional style of poetry composition by sants of early times wherein it was attempted to give a message for each of the twelve months of the year. In Hindi calendar the twelve months are: Chait/ Chaitra (coinciding roughly with March – April), Baishâkh (April – May), Jeth/ Jyeshth (May – June), Âshâdh (June – July), Sâwan/ Shrâvan (July – August), Bhâdo/ Bhâdrapad (August – September), Âshvin (Sept – Oct), Kârtik (Oct – Nov), Agahan/ Agrahâyan (Nov – Dec), Pûs/ Paush (Dec – January), Mâgh (Jan – Feb) and Fâgun or Fâlgun (Feb – March). Similarly, sants also composed Chaumâsâ ('Chau' meaning four and 'mâsa' meaning month) consisting of verses for four months, generally four months of Rainy Season or Monsoon. Here is a Bârahmâsâ composed by Sadguru Maharshi Mehî Paramhans.]

Âshvin:

O Dwellers of the World! Please awake and be alert. So short-lived is this life, why do you live so forgetfully on this Earth? As hard as one might endeavour to endear it, this world has never been any one's for good. True peace and bliss comes to him alone who painstakingly has forsaken the attachment to this world.||1||

Kârtik:

Of a drop of urine (semen) this illusory base body has been formed. It is full of unspeakable excrement (sweat, urine, faces, earwax, blood, fat etc.). Why do you pride, O foolish and utterly ignorant one, in this body? O smug fellow, meditate on His name, forgetting smugness for this transitory body.||2||

Agahan (Agrahâyan):

In this incendiary nature whosoever hankers after sense-gratification. Ultimately embraces defeat, receives agony, and never gets satisfaction. Keep aloof from all the objects of senses knowing that they can only yield misery. So, be steadfast in service to Guru and attend Satsang regularly.||3||

Pûs (Paush):

Shun vices like stealing, lying, adultery, violence and intoxication. And be immersed day and night in satsang, Service to Guru & Meditation. All who have lived thus, have gone across the sea of existence – whether a king, warrior or paupers, Brahman, untouchable, illiterate as well as learned - all will undoubtedly swim across worldly waters.||4||

Mâgh:

O crazy one! You have moved into the jaws of the hungry tiger of death & decay. Save yourself by embracing meditation; come back to senses quickly. By dint of regular meditation, run away from the jaws of death. If you let this opportunity go, weeping & repenting would become your fate ||5||

Fâlgun (Fâgun):

Living wantonly, you have amassed a huge cache of luxuries. Tall palatial house, gem-studded jewellery, but are yet deprived of happiness. Great dynasty, handsome personality, and beautiful wife are all yours. Still peace & happiness elude you, for want of meditation, even in your dreams.||6||

Chaitra (Chait):

If you really long for happiness, detach yourself from numerous actions. Love the holy feet of Guru, & be absorbed in meditation. Observing rites & rules, chant and self-mortification, pilgrimages & fasts, sacrifices and alms. Can never compare to the fruit gained due to even a moment's dhyân!||7||

Vaishâkh:

One might have studied & learnt all the branches of learning. But peace does not come, if mind is restless for in meditation it is lacking. One might trot all around globe, giving captivating scholarly lectures. One might be surrounded by massive crowds, yet without meditation peace him deludes. ||8||

Jyeshtha (Jeth):

Soul came to indwell the body, descending from its abode. It forgot its original home, lost its senses in the lures of this world. Come out of stupor, o Soul! Your home lies at the pinnacle of creation. Don't you delude yourself in the illusion here, which is actually a trap of destruction. ||9||

Âshâdh:

O Dear Soul, you have fallen so low, & live in the depths of pitch dark ignorance. Emancipate yourself with the compassion of Guru; stare at the point form of the beloved. Keep gazing intently without a wink, in front of the middle of two eyes. That radiant point will appear automatically, keep looking at it bringing down the curtains of the eyelids.||10||

Shrâvan (Sâwan):

Bye & bye, keep climbing towards that captivating peak. And leaving behind the glimpses of star, moon, sun, and other lights, absorb yourself in the sound.This unintelligible unfathomable sound resonates spontaneously in everybody. This quintessential Word, the purest Name of God, the Name of Râm, is the bed-rock of all existence.||11||

Bhâdrapad (Bhâdo):

Clutching on to the support of the God's Name, free yourself of the woes of the world. None has tasted the steady bliss without meditating on that Word. Says Baba Devî Sâhab, listen intently, O Mehî, to the Divine Sound. All sants sing in unison, without Guru-Bhakti success cannot be obtained. ||12||

(138)

Chaumâsâ (Just as in Bârahmâsâ style of poetry there is a message given for each of the twelve months of a year, Chaumâsâ is a style of poetry giving message for four months which are, generally, the four months of rainy season also known as Châturmâs coinciding with June through September)

Jyeshtha

Bring your snobbish mind to heels, and forsake all ego & pride. Serving the lotus-feet of Guru, swim across the terrible ocean of existence.

Âshâdh

There is immeasurable grief in the body so full of darkness. Shatter the curtain of darkness learning the secrets from Guru, and eradicate all your sorrows.

Shrâvan

Focus your gaze in the Sushumnâ, and see frequent flashes of lightning. Sitting motionlessly, freezing your attention, see the morning star.

Bhâdrapad

Move ahead, leaving the worldly woes behind, penetrating the wall of light also. Be immersed in the Primal Melody, and sing grateful praises of Guru.

(139)

Perform ârtî in the body-temple. The two currents of sight to meet in front, still. ||1||

An immensely bright point shines there. Behold the Divine Light incomparable. |2||

Many cosmoses glitter within. See them and even light abandon. ||3||

So simple is the Yoga of Inner Sound. Practice it to clasp the Prime Sound. ||4||

Practise this skill to go beyond the fort of bodies. Destroy thus all duality-born illusion & maladies. ||5||

This pure ârtî shatters all the delusions worldly. Perform, O Mehî, and sip the elixir of immortality. ||6||

(140)

Show Ârtî to the Supreme Being. Offer Him as seat your still & pure interior. ||1||

The throne of Yoga-Heart[93] within thy body temple…Decorate with the shining white pearl of infinitesimal point. ||2||

Place the dish of your anguish of separation as offering. Filling it with never-diminishing & firm devotion as food items. ||3||

The garland of flowers of sacrifice, truthfulness & self-restraint. Present before the Lord and please Him. ||4||

The incense of desire-less-ness and fire of Divine Light.

Keep in the incense-stick of contentment and present to the Lord. ||5||

With stars, Moon, Sun and arrays of lamps. Decorate the platter of the inner sky and perform Ârtî. ||6||

In the centre of that platter of Ârtî. Light the camphor of your own (spiritual) experience. ||7||

From amongst the thickly ricocheting countless notes… Immerse your attention in the Quintessential Melody. ||8||

Serving Satguru, perform this Ârtî. That destroys dichotomy & dualism, illusion & distinction. ||9||

Very subtle, O Mehî, is this Ârtî. Perform this surrendering yourself, with body, **mind** & possessions. ||10||

(141)

Show Ârtî to the Imperceptible, Unbounded Being. Who is beyond pain & pleasure, frailty & purity. ||1||

To the God Who is beyond the opposites like hot & cold. Indestructible, Ever-present, Unborn Supreme Lord. ||2||

To Him Who is beyond mind**,** intellect, consciousness & ego. To Him Who is all-pervading and yet beyond everything. ||3||

To Him Who is beyond form, smell, taste & touch. Beyond all stretches of attributed, attribute-less & non-conscious. ||4||

To Him Who is beyond the three attributes & the ten organs. Immortal, exceptionally generous Master. ||5||

To the Merciful Who is beyond all beings and creation.

Beyond the Brahm and all devouring Death. ||6||

The most Mysterious, Incomparable, the essence of all. Unfathomable and beyond all sorts of description. ||7||

To the Ineffable, Nameless, Desire-less, the Perfect Lord. Who is the salvager of people and deliverer of Deliverance. ||8||

Make the whole world a pavilion within your heart. And show Ârtî to the God Who fills everything and is the fulcrum of all. ||9||

Kindle the divine light of self-experience. In the dish of your meditation-practice. ||10||

Such is the Ârtî of sants, O Mehî! Perform yourself and banish all corporal woes. ||11||

(142)

To the Unborn, the Non-dual, even beyond the "Pûrn Brahm"[120]. Offer Ârtî to the Remover of distress. ||1||

To Him who fills the entire universe and is yet beyond, Who is without any shape, outline or colours. ||2||

He permeates every particle, everybody. Is not near nor far, is absolutely limitless. ||3||

Is neither solid, liquid nor gas. Amazingly omnipresent, is beyond consciousness. ||4||

Perfectly still, unworldly, prevails everywhere uniformly. Is neither concentrated, nor becomes any less. ||5||

Knowable only to the Self, beyond perishable & imperishable. Neither sound, nor light nor is He darkness. ||6||

Not manifest, nor un-manifest is He. To Him intellect & thoughts have no access. ||7||

Inaccessible, unfathomable, His glory defies assessment. O how is He, how to express! ||8||

He does nothing, nothing happens without Him. Say those who know, He is everything's essence. ||9||

Indwelling everyone, that Lord is love's epitome. Beloved of all, everything He illuminates. ||10||

Immortal in elements indestructible is He. To find the beloved open the inner ingress. ||11||

Use the key of sight to unlock the Tenth Gate. At the Third Eye is locked the door of darkness. ||12||

As the inner door opens, the Pole Star shines. The dish of sky is replete with divine resplendence. ||13||

Frill embroidered with lightning & pearls brightens up the sky. Behold the ascetic and separated lovers. ||14||

One also gets to see within, Black, red, white, yellow and blue colours[85]. ||15||

These colours further adorn the sky – dish. Beheld by devotees serving Satguru's feet-lotus. ||16||

With the mesmerising luminance of the lamp's flame [4]. The tray of inner firmament scintillates. ||17||

Twinkle countless unearthly stars. Supernatural Moon and Sun embellish the inner dish. ||18||

Beat this mystic dish and hear countless notes. Hark! The Quintessential Melody resonates! ||19||

The incense of cam[115] and dam[114] spread the fragrance. Practice of yam[136] and niyam[135] are like garlands. ||20||

Of never-diminishing loving devotion, Make the offering with utmost reverence. ||21||

Performing the Ârtî of God this way. Reach the loftiest land only Soul can access. ||22||

That Soul's empire cannot be captured in words. Reaching where the wheel of transmigration stops. ||23||

Ârtî this way perform the sants. Performing this one never reincarnates. ||24||

(143)

Wipe clean the floor of your heart with the cleansing cloth of love. Lay there the beautiful mat of love. ||1||

Receive the Guru through the path of love and make him seated with love. Fetch the vessel of love fully filled with love. ||2||

With his sacred foot-nectar, make your mind pure. Wash his feet having in your heart unsullied love. ||3||

Your fortune has begun to smile now. Place before him the dish of love. ||4||

Serve in the dish food items of love. Aha! Guru accepts the offering with love. ||5||

Show him Ârtî offering betel leaves of love. Implore him to recline on the bed of love. ||6||

Baba Devî Sâhab is the true Guru. I, Mehî, remember him constantly with intense love. ||7||

(144)

Learning right skill from my Guru, I remove the inner veils of the soul. Moving into the innermost layer I surrender my body & mind. ||1||

Making the platter of the inner void (sky)…I decorate it with the ârtî[155] of Divine Light. ||2||

I make an offering [156] of my soul (to the Supreme Soul). I sing the Primal Melody as the auspicious song. ||3||

I blow the conch shell, gong and countless other sounds. Performing this ârtî I embrace the Supreme Lord. ||4||

Realising the God I sacrifice my Self upon Him and... I, Mehî, dismiss all duality. ||5||

[**Ârtî composed by Sant Tulsi Sâhab of Hâthras (U.P., India) sung at the end of daily Satsang (morning, afternoon and evening) and also special sessions of Satsang]**

"Perform `ârtî' (within you)[155] in the True Guru's company. Behold the light illuminating the inner sky. ||1||

Within this five – elements - body, manifest the fire (or, make the five colours of the five elements[85] forming the gross universe including our own body appear within the body). And experience the light of the lamp within. ||2||

The Sun and the Moon are fruits & flowers on this plate of the inner sky. Install the pitcher of camphor in the beginning. ||3||

Stars in the sky are like grains and pearls. Knit the garland of flowers in your heart.||4||

See bright lights in form of betel leaves, desserts and sweets. Sandal, incense sticks, lamps, other things[157]. ||5||

In the refulgent light the mind-fish[158] harks to cymbals. [I] And takes delight in the melody of drums. ||6||

Myriads of fragrance fly around in the sky. The Lotuses enchant the inebriated black bee[159]. ||7||

The pure light that shines within. Washes away the beholder's sin. ||8||

In the perennial stream of elixir[43] that rains in the sky. The truthful soul drenches merrily. ||9||

The spirit gets drunken on the nectar[43]**.** Charged & jubilant, it marches forward.||10||

Watch the brilliance of light worth millions of Suns. Seeing past or transcending the un-see-able[160] connect yourself. ||11||

Still your surat (attention) in the sky, without a blink. By Guru's grace, sip the imperceptible drink[161]**.** ||12||

Sparkles & sound mark the way to Guru's abode Revert like 'alal'[162], O Tulsi, and body transcend. ||13||

Appendix

Explanatory Notes on Terms with Superscripts

0. The Supreme Being, also called the Supreme Soul, the Supreme Sovereign, or God, is one only, infinite, omnipresent entity that does neither die nor is born, one that permeates through all types of creation and, yet, retains its pure state transcending all of these. He cannot be perceived by any of our outer or inner organs – five organs of action (hands, legs, mouth, and two excretory organs), five sensory organs (eyes, ears, nose, tongue and skin) and four internal organs namely, mind, intellect, chitta and ego.

1,2,3,4. All creation has evolved out of (and within) the Supreme Being or God and could be broadly divided into two types – i) 'Jad' or inert or non-conscious or perishable creation and ii) 'Chetan' or conscious or imperishable or eternal creation. The perishable or ephemeral creation can be further sub-divided into four levels of creation namely, 'Sthûla' (gross), 'Sûkshma' (astral or subtle) 'Kâran' or Causal and 'Mahâkâran' (Supra-causal) creations. The perishable or ephemeral creation is classified as 'Jad' or non-conscious because it does not possess consciousness of its own but is rather made to act like one by some other immanent conscious entity. Were that conscious current to withdraw itself from any specific portion of non-conscious creation, that part would be dissolved and would cease to exist. Beyond the Perishable creation lies the 'Chetan'/ 'Kaivalya' or Conscious/ Imperishable/ eternal creation that is variously known as 'Hiranyagarbha' (Golden Womb), 'Satlok' (True World) or 'Sachkhand' (True or Eternal Realm). This realm lies closest to, being in direct contact with, the Supreme Being. Having directly sprung from Him, it is capable of pulling its perceiver to its Source that is the Supreme Being Himself. Scripture says when God or the Supreme Sovereign alone existed and had a sweet will to become many, this will emanated out of Him in the form of a conscious vibration or conscious current. This vibration, as it flowed

outwardly, started progressively shedding its subtlety leading to formation of a number of non-conscious regions or realms of creation broadly classified into afore-mentioned four levels of non-conscious creations.

5. The whole of non-conscious or inert nature consists of an inter-mix of three attributes or qualities namely, 'sat' or 'satogun' (here 'sat' means virtuous, righteous or positive and 'gun' means attributes/qualities/propensities), 'raj' or 'rajogun (mundane or worldly disposition) and 'tam' or 'tamogun' (darker passions or negative tendencies). The dominance of any one of the three attributes decides the nature of that creation or mind. The highest level of non-conscious creation, 'Mahâkâran Prakriti' (Supra-causal Nature) has all the three attributes held in perfect equilibrium, equal proportion, and, therefore, is an inactive realm where no activity of any type takes place (hence, this is also called Equilibrial Primordial Nature). The 'Kaivalya Mandal' or 'Chetan Mandal' or Conscious Sphere lies beyond all the non-conscious spheres and is, thus, free of attributes or qualities. It is, therefore, also called 'nirgun' (attribute-less) plane of creation. The Supreme Being lives beyond both the attributed or non-conscious or classified nature as well as the attribute-less or conscious or unqualified nature.

6. All the four non-conscious planes of creation are ever-changing in their composition and are, therefore, not constant. The conscious plane of creation, however, is unchanging, uniform or constant.

7. Five objects in the world perceived by the five sensory organs are: i) form (perceived by eyes), ii) sound (heard with ears), iii) grasped by nose), iv) taste (perceived by tongue) and v) touch (sensed by skin).

8. Kaivalya refers to the sphere of pure consciousness. It is also termed 'Chetan Mandal', 'Satlok', 'Sachkhand', Hiranyagarbha

etc. In this region the soul is stripped off all the four non-conscious layers and it can clearly see the Supreme Being or God.

9. So long as there is even a single layer left that keeps covering the soul, dualism and dichotomy cannot end. Even in the Realm of Pure Consciousness there is thin transparent veil left as a result of which the soul can see the Supreme Being or God as a separate entity from itself, thus, leaving the thinnest scope of dualism. It is only after the soul, drawn by the attraction of the purely conscious unstruck sound, reaches the centre of the latter that it merges into the one only Supreme Being to be one with Him ending all kinds of dualism.

10. As mentioned earlier, the Supreme Being, when He alone and nothing else existed, had a sweet will or playful mood (in Hindi it has been called 'mauj', a word which is very difficult to translate) to become many. This sweet will sprang forth as the Primal Current/Vibration/Sound/Word which became the material cause of all that was subsequently created. When this Primeval Word/ Current/Vibration/Sound or True Name issued from God, there was no other entity that existed. Thus, this Primal/ Quintessential Sound is called "anâhat nâd" or "anâhat shabd" or Unstruck Sound/Word/ Melody ('anâhat' implies unstruck and 'nâd' or 'shabd' means sound or word). All other sounds, howsoever grand or lofty those might be, result from striking/collision/rubbing of two or more things and, hence, are known as "âhat shabd or nâd" ('âhat' means struck and 'shabd' or 'nâd' means sound or word). When the Quintessential Sound/ Word/Current issued forth from God, there was no other entity in existence and, therefore, no striking/collision could have taken place; hence, the name "Unstruck Sound/Melody/Word/Vibration".

11. So long as dualism remains, 'triputî' or triad remains. Examples of 'triputî' are "seeing, seer and seen object", "listening, listener and sound", "knowing, knower and knowledge", "smelling, smeller and smell" etc. This triad continues up to the zone of Pure

Consciousness where the soul is the seer (observer) that sees the Supreme Being/God.

12. 'Om' or 'Aum' is another name for the Primal Quintessential Unstruck vibration or Pure Consciousness. The Supreme Being lies even beyond 'Om'. 'Soham' is a compound word formed of two words 'So' (That or He) and 'Aham' (I). Thus, 'Soham' implies 'I am That (referring to God)'. 'Soham', in the present contest, refers to the characteristic sound of the Equilibrial Supra-causal Sphere, also called the Spiralling or whirling cave.

13. 'Sachchidânanda' is a compound Sanskrit word made up of three words, 'sat' (eternal), 'chit' (conscious) and 'ânand' (bliss). The Kaivalya sphere or the Sphere of Pure Consciousness is marked by eternally conscious bliss.

14. The Supreme Being/ God pervades, fills or indwells all levels of creation – conscious as well as non-conscious. These levels of creations including all creatures and objects contained therein are 'pervaded'. Everything else (other than the supreme Being) that exists is, in fact, a manifestation of that Supreme Being only, for everything is formed by the Primeval Word. However, God exists, in His pure state, beyond all kinds of creations, where nothing but God and God only is. The very notion of 'pervasiveness', therefore, makes sense only so far as there is something to be pervaded and something else that pervades. However, when God alone is left, there is nothing else available that could be pervaded and, hence, the very concept of, or the word, 'pervasion' (or, for that matter, 'pervasiveness') just makes no sense. Therefore, it is said that God, in His pure state, is both beyond the pervaded and the pervading (that part of the Supreme Being that fills a creation is called 'Brahm' or pervading God).

15. All types of non-conscious creations have been formed by, or bred by Kaivalya or Conscious Sphere or the Quintessential

Unstruck Sound which is the material cause of all creations. Hence, the Realm of Primal Unstruck Sound is said to be the 'Hiranyagarbha (Golden Womb – 'Hiranya' mean gold and 'garbha' implying as womb) out of which everything was born. ("In the beginning was the Word. The Word was with the God. …all that was made was made by the Word" – The Bible)

16. The Quintessential Primeval Unstruck Vibration that emanated from the Supreme Being is called 'sat shabd' (True Word) or 'sat nâm' (True Name) as it is unchanging and uniform.

17. A true sant or Guru becomes one with the Supreme Being in the state of deep meditation called 'samâdhi' and, hence, is the ocean or repertoire of all wisdom. Having got the highest wisdom when he descends from the state of 'samâdhi' (deep trance), he moves around the world to disseminate the truly beneficent wisdom among people just as clouds having taken water from the ocean distribute the same to different places around the earth in form of precipitation. Therefore, sants are called as both the repertoire or ocean as well as clouds of wisdom.

18. A true Guru is one who has himself swam across the ocean of existence (birth & death) and is capable of ferrying others, too, to the other side – beyond transmigration.

19.Burst of eternal and imperceptible sound.

20. Divine Song

21. Word God (as this Word/Sound/Vibration created all the non-conscious realms, it is also regarded as Divine. ("In the beginning was the Word. The Word was with the God. The Word was God. All that was made was made by the Word" – The Bible

22. Sacred and mystical name of God.

23. True word/name/God

24. "Surat Shabd Yoga" is made up of three words 'Surat' (one of the several meanings of 'Surat' is soul), 'shabd' (word/ sound/vibration) and 'yoga' (union). Thus, "Surat Shabd Yoga" refers to the technique of meditation that connects or unites the Soul with the Primal Unstruck Sound that, ultimately, leads its perceiving soul to its source, the Supreme Being.

25. All the living beings have been broadly classified into four genera or categories based on their type of origin namely, the oviparous (birds), viviparous (man, animals, rodents etc), flora (generally fixed to a place and born out of the Earth) and heat-born (insects like lice, bugs, insects automatically produced in food grains stored for an extended duration).

26. Internally chanting of a sacred mantra, internally visualising the form of the desired deity or Guru, and Yoga of Inner Light and Sound.

27. Stilling sight at the Third eye/Tenth Door/ Sushumnâ/ Ajnâ Chakra/ Third Til/ Til/ Inner Door located in the centre of the two eyes. This is also called Yoga-Heart-Circle by yogis. This art or technique is called "vindu/bindu dhyân" or "drishti yoga" or the Yoga of Inner Light.

28. An accomplished Guru is one who has become one with the Supreme Being, and manifest himself, on the subtler planes, as light and sound that a meditator perceives within while practising the Yoga of Inner Light and Sound.

29. Ârtî refers to a religious ritual, frequently performed in India, performed in adoration of a deity or an outstanding personage by circular movement of a dish (generally circular plate) containing a lighted lamp, flowers, fruits and grains of rice etc.

30. This physical body of ours is called 'piG' or microcosm. The region beyond the Third Eye or Sushumnâ is called the 'Brahmând' or Macrocosm. Sometimes, the outer gross/ physical Universe is also referred to as 'Brahmând' (Cosmos or Universe).

31. Sea of transmigration of repeated births and deaths i.e., this ephemeral world.

32. Six defilements of mind are: lust/desire, anger, pride/ vanity/vainglory, greed, infatuation and envy/jealousy. The Supreme Being or God is omnipresent. There is no place where He is not present. Thus, because no space could be identified or thought of as devoid of Him, He has no room (or empty space to move in any direction, in any manner whatsoever). Therefore, He is absolutely still or motionless. Maharshi Mehî defines, therefore, a sant as one who has attained to the state of perfect stillness or motionlessness or quietude or Supreme Being/ God.

34. There exists nothing else other than the Supreme Being Himself (whatever is thought to exist is simply a manifestation of His). So what could He desire for? Thus, He has to be considered as absolutely desire-less.

35. A name is formed or a word or sound or, in other words, vibration. God, in His true form, is motionless/vibration-less/soundless/nameless. He, thus, cannot be ascribed any name.

36. Mind and intellect are non-conscious or inert of their own, by their very nature, while God is even beyond consciousness. Therefore, He is said to be inaccessible (to either mind or intellect).

37. God is infinite in expanse. If his somehow His beginning or end could be demarcated, He would no longer remain infinite. To even locate the middle or centre of something its

extremities or ends or boundary must be known. He being infinite, is centre could not be marked. It is in this sense of reference to His infinitude that sometimes it is said of Him, “God is whose centre is everywhere, circumference nowhere!”

38. Lord Ram and Krishna are believed to be incarnations of Lord Vishnu (deity responsible for sustenance of a particular universe) whose whereabouts are located in realm of non-conscious nature. Hence, God (as He is beyond non-conscious as well as conscious nature) cannot be even Lord Ram or Krishna.

39. That part of the Supreme Being that fills and regulates a particular Brahmând or Macrocosm or Universe is called Brahm. Where all macrocosms end and there is nothing to be filled or regulated, even the epithet of Brahm could not be ascribed (to God or the Supreme Being).

40, 41. God is everywhere. Nothing exists, or can exist, beyond or outside Him. Hence, everything is contained in, or accommodated within Him only. Thus, He is larger than the largest. Again, because He is everywhere, He must be present within the tiniest pores of anything & everything. Thus, He is all-pervading and, consequently, tinier (smaller) than the tiniest (smallest).

42. Monkey catchers contrive an interesting ploy or device to trap a monkey. They keep dessert or sweet balls in a vessel with a narrow neck that is large enough to let in the empty hand of a monkey but small enough to disallow a filled fist. He keeps the vessel with sweets within at a suitable place in a forest and hides. The monkey finding the sweet balls kept within the vessel slides his hand inside it. As he holds the sweet in his fist and tries to take it out his hand gets stuck inside. If he drops the sweet, he can easily take out his hand. However, the foolish monkey thinks that the vessel has gripped his hand (while it is he, the monkey, who has caught the vessel and not the vessel which has caught

him) and is nabbed by the monkey- catcher who, then, trains him in trick-play to earn his livelihood. The monkey could have easily fled away had he left the sweet ball and taken out his empty hand. Likewise, say sants, we, ordinary mortals, grip the illusory world, the sensory objects ourselves, but keep foolishly thinking that the world or illusion has had a devilish grip over us and kept us imprisoned.

43. Inner light and Sound are real ambrosia/elixir/nectar that impart immortality to the one who sips them (or, one who perceives these within by practising inner meditation). The one who sees the divine light rises above the gross nature and, subsequently, also the Astral or Subtle nature. All his/her defilements or frailties of mind are destroyed. In light one perceives inner sounds, too. The one who catches hold of the inner sounds goes on transcending, progressively, even the Causal, Supra-causal and, ultimately, even the Conscious Nature and, thus, becomes immortal by merging into, and becoming one with, God or the Supreme Being. Therefore, the inner light and sound are said to be true ambrosia/elixir/nectar.

44. It is said that black bee, when it catches an insect, hums or buzzes so strongly or terrifyingly in front of it that the insect also turns into a black bee. This metaphor is used here to imply that a true Guru (black bee) metamorphoses a genuine disciple (insect) also into a Guru.

45. Sants as well as Scripture say that liberation has to be earned while living in the human body by practising, regularly & assiduously, inner meditation. He, thus, learns to go past even the Conscious nature into where the Supreme Being alone is. Having accomplished this, when it is the time to depart (or leave this human body) this planet, he, by using the meditation technique, raises him beyond all the planes of nature and becomes completely liberated. Such a one can never be compelled to come back into

this body or any other body again. However, if the meditation is not fully accomplished in the current lifespan, he will get human birth again and again wherein he will take ahead his meditation till he secures complete liberation. That is also to say that if liberation has not been secured in the current lifespan, he will have to take rebirth. Liberation post-death comes to him/her alone who has mastered it in this very, or current, lifespan. And, hence, it is often remarked by sants (like Sant Kabîr, Sant Dâdû Dayâl, Sant Paltû Sâhab, Maharshi Mehî etc.) as well as Scripture, "If you have not liberated yourself while in this very life, there is no liberation awaiting you following death either!"

46. Past, present and future

47. Pâtâl (nether world), Prithvî (the Earth) and Swarg (heaven)

48. By practising, and progressing in meditation, the meditator can become finer than the finest, tinier than the tiniest, subtler than the subtlest. Thus, being finer than the mind he/she could easily penetrate the others' minds (just as water can penetrate soil) and read their thoughts or what is going on in their minds just the same way we can clearly see things kept in an almirah with transparent glass panes.

49. The word 'Satsang' is formed of two words 'Sat' (truth) and 'Sang' (company or union or unification). Thus, Satsang, in the strictest sense of the term, implies union with Truth that is, the Supreme Being or God.

50. As one registers progress in inner meditation, supernatural powers naturally come to him/her like ability to become as tiny or light as needed, to grow as large or heavy, to move through walls or partitions. These are, in fact, lures or traps or baits, to distract the meditator from the path to liberation, or test his yearning

for liberation. A true seeker, genuinely motivated by the intense desire to seek liberation from the painful bondage of transmigration, completely ignores such temptations and moves ahead.

51. Impression on chitta (individual consciousness) of whatever we do – either by our thoughts or actions.

52. Two apertures of eyes, two openings of ears, two nostrils, mouth, and one passage each for excretion of solid and liquid waste – these are together called as nine (outer) doors/ gates (sometimes, nine windows, too).

53. Ten external organs (five organs of action and five organs of senses) and four internal organs (mind, intellect, chitt and ego)

54. Realm of True Sound or Word.

55. "Jîv" here refers to the un-liberated individual soul attached with other conscious and non-conscious or inert bodies.

56. The eyes appear to be seeing, but actually these derive the power to see from the current of consciousness connected to God. If that current of consciousness leaves the eyes they are rendered useless. Hence, the God, whose current of consciousness keeps pervading all our senses, has been referred as the spark or the jewel of eyes.

57. Individual Soul is also called Jîvâtmâ. It refers to the un-liberated Individual Soul. The Pure Soul when attached with the ephemeral antahkaran or internal organs (Mind, Intellect, Chitta and Ego) is termed as Jîvâtmâ or Un-liberated Individual Soul. Though the Soul is unchanging, indestructible and beyond changing states of pain & pleasure, the Jîvâtmâ because of its association with the mind, intellect etc becomes trapped into a state of illusory

bondage and also experiences pain & pleasure and undergoes the painful transmigratory cycle. If the Individual Soul can, tactfully, shed all the illusory veils that keep it shrouded it comes into its pure state which is the same as that of the God ending all dualistic experiences. That tact which helps the Soul regain its free state is inner meditation.

58. Terms like length, width, depth, straight, curved etc. can be applied to objects whose limits or boundaries could be located or identified. These terms, quite naturally, cannot be used in reference to the Supreme Being who is limitless both in time as well as space.

59. The Supreme Being fills everything and everybody completely and continues to extend or exist even beyond, infinitely in every direction. What shape could be ascribed to such a being – He is shapeless.

60. The parts of the Supreme Being filling and regulating mind, intellect, Supra-causal nature and Conscious nature respectively are called Mind Brahm, Intellect Brahm, Supra-causal Brahm and Conscious Brahm.

61. In Purânas and other Hindu religious books we often find references to ten or twenty-four different incarnations of Lord Vishnu. The ten 'avatâra' or incarnations in chronological order are Matsya (fish), Kûrma (tortoise), Varâha (boar), Narasimha (Half Man and Half Lion), Vâmana (dwarf), Parashurâma, Râm, Krishna, Buddha and Kalki (yet to come). Similarly, the twenty-four incarnations, chronologically, are Âdi Purusha (Primordial Man), Four Kumâras (four young yogîs), Varâha (boar), Sage Nârada, Nar-Nârâyana (twin sages), Kapila, Dattâtreya, Yagya/Yajna, Rishabha Deva, Prithu, Matsya (fish), Kûrma (tortoise), Dhanvantari (Lord of Medicine), Mohinî (enchanting woman), Narasimha (half man/half lion), Vâmana (dwarf), Parashurâma (axe wielding sage),

Vyâsa Deva, Râm, Balarâm, Krishna, Buddha and Kalki (incarnation yet to take place).

62. In upanishadic literature, there is a conversation between two sages named Vâhva and Vâskala during which Sage Vâhva describes the Supreme Being as the silent one.

63. Primordial Nature is the Equilibrial Primal Non-conscious Nature where all the three attributes or qualities are present in exactly equal proportions, thus, not allowing any activity of any kind. Even 'buddhi' (intellect) needs some activity to act. Since, the Primordial Equilibrial Nature lies beyond the intellect, it is said to be Unintelligible.

64. Purely Conscious or Unstruck Word/Sound/Vibration.

65. Four states in which the Soul can transit are: waking, dreaming, deep sleep and Turiya (trance)

66. Four varnas as indicated in Vedic (Hindu) caste system namely, Brâhmin, Kshatriya, Vaishya and Shûdra.

67. To come to a particular place implies that some time ago it (that who is coming) was at some other place and not at that particular place. Similarly, to depart from a particular place means that it (that who would be departing) would be no longer there at that particular place after some time. The Supreme Being, however, is present everywhere all the time. Hence, He can neither come to some place nor can He depart from any place whatsoever.

68. To be a 'Speaker' another listener is required. Similarly, a 'Listener' needs another 'Speaker'. That is, both these terms involve dualism of some kind. The Supreme Being, however, is non-dual. He is one only. So, even these two terms have no relevance in respect of the Supreme Being in His true nature.

69. A type of literary style of poetry

70. A type of literary style of poetry

71. Âsan means, here, a small square piece of mat, carpet, cloth sheet etc. on which a meditator sits for meditating.

72. Pratyâhâr refers to the process or practice of bringing the mind back, again & again, to focus on its target every time it strays away to other thoughts.

73. Dhâranâ, in the context of inner meditation, refers to the state of mind wherein it stays focussed on the target for a very short span of time.

74. Vindu means a geometrical entity that occupies no space that is, has neither length nor breadth nor thickness. It is impossible to have or construct a point in the outside physical world. Therefore, we have to imagine a point in geometry. However, a real and refulgent point is seen by the meditator in the inner sky (with closed eyes) where the lines of sight of the two eyes meet. Such a point is called a vindu.

75. Nâd is a general term used to denote the large variety of sounds that are heard in the inner sky by a meditator who is able to concentrate his/her attention within in a vindu or point.

76. The word 'Surat' is used in many different connotations. It, mainly, is used to refer to the individual Soul. Here, it implies attention or current of consciousness.

77. Tenth Door, The Third Eye, Ajna Chakra, or the Sushumnâ

78. Full moon is seen in the region of Sahasrâr or the Thousand-Petalled Lotus.

79. Sun is visualised in the region of Trikuti that lies beyond the Sahsrâr or the Thousand-Petalled Lotus.

80. It essentially takes a unique central sound (vibration) for any sphere/realm of creation to be formed. There are five broad spheres of creation – four none conscious creations namely, Gross, Astral, Causal and Supra-causal and one conscious sphere namely, Kaivalya or Chetan or Purely Conscious Sphere. Sants have called each characteristic central Sound/Vibration responsible for the formation of a particular Plane/Sphere/Ream of creation as 'naubat'. Thus, there are five central sounds or naubats in the whole of creation.

81. An intoxicant similar to other drugs like heroin, opium, hemp etc.

82. Inner walls refer to the three inner veils or domains of darkness, light and sound. God in His pure pristine state lives in Soundlessness beyond these three realms. Hence, his realm is also called as "trayavarg par" (beyond three classes).

83. The word 'Râmnâm' is formed of two words 'Râm' meaning "all-pervading" and 'nâm' meaning name or sound. Thus, Râmnâm refers to the one only all-pervading Quintessential Unstruck Conscious Sound/Vibration/Word/Name of the Supreme Being.

84. As the meditator gazes fixedly, in the inner sky, in front of the centre of the eyes following the technique as taught by an adept Guru, he pierces the gross creation by entering through what is variously termed "Âjnâ Chakra", 'Sushumnâ', the Third Eye/Til, The Single Eye, The Tenth Door/Gate etc. From here begins the state or Zone of Turiya which starting from the Âjnâ Chakra extends up to the Realm of Quintessential Unstruck Melody or

Pure Consciousness; the transcendental Supreme Being in His pure form lies beyond the Plane of Pure Consciousness. The realms/zones encountered by a practitioner of inner meditation beginning from the Âjnâ Chakra could be listed as i) Sahasrâr/ Sahastra-Dal-Kamal (Thousand-petalled Lotus) where Moon is sighted within, ii) Trikutî where the meditator visualises spotless Sun, iii) shûnya (Void), iv) Mahâshûnya (Greater Void), v) Bhanvar Gufâ (Spiralling or Whirling Cave) or Mahâkâran (Supra-causal or Equilibrial Primordial Nature), and vi) Satlok/ Sachkhand (True World) or Hiranyagarbha (Golden Womb) or Kaivalya/ Chetan Mandal (Zone of Pure Consciousness or Samashti Prâna (Universal Life Force). The Supreme Being is clearly visualised as the meditating Soul rises into the Sphere of Pure Consciousness though a very thin veil separating the Soul from the Supreme Soul still remains. Unity or identity or merger with the Supreme Being is attained only after even the last Realm that is, the Realm of Pure Consciousness is transcended. Thus is bhakti (meditation or worship) completed or perfected resulting into complete liberation or salvation.

85. Each of the five elements constituting the gross universe possesses its own distinct colour viz. Earth/Clay – Yellow, Water – Red, Fire/Heat – Black, Air – Green and Sky/Space – White. A meditator clearly sees each of these five unique colours of the five elements separately within.

86. Close the eyes

87. Baba Devî Sâhab (1841-1919) was the Guru of Maharshi Mehî Paramhans (1885-1986).

88. The Ganga, the Yamuna and the Sarasvatî are three sacred rivers of India. The place where these three meet each other is a renowned and highly revered place of pilgrimage (crown of all pilgrim centres) namely, Prayâg (Allahabad, in the northern

province of Uttar Pradesh), which is thronged every year by millions of devout adherents of Vedic religion in a widely held belief that taking a dip at this propitious confluence washes away all the sins of the bather. Sants, however, say that the real Prayâg or the holy confluence lies within each one of us in the mid of two eyes. The Ganga, the Yamuna and the Sarasvatî are also the names given to three principal yogic or psychic nerves within namely, the Idâ, the Pinglâ and the Sushumnâ. He who bathes within at this junction, that is, meditates or focusses his attention at this point of convergence, is verily absolved of all the sins.

89. A cubit is a measure of distance equal to the average width of a finger.

90. Gayatrî means song, a Divine Song. It is one of the most hallowed Vedic hymns or mantras said to be envisioned and empowered by Sage Vishwamitra. This mantra is an invocation of Divine Light that can roast all our sins.

91. The popular Gayatrî Mantra, repeatedly chanted and written on a paper as a sacred routine by many in India, is an alphabetical mantra that can be pronounced or written as a combination of alphabets. However, there is one more Gayatrî, the Divine Song, rendered by the God that cannot be written or pronounced and is happening all the time unceasingly. That Gayatrî is phonetic or onomatopoeic and can only be meditated upon. That directly issues forth from the Almighty God as a stream or current of pure consciousness. The one, who can absorb attention completely on this current, rises above all the worldly woes resulting out of the compulsory transmigratory cycle. Thus, that phonetic Gayatrî is a real liberator in the true sense of the term.

92. Five planes of creation viz. Gross, Astral, Causal, Supra-causal and the Conscious Spheres.

93. The "yoga hridayavritt" or the "Yoga Heart Circle" in

sants' references refers to the Âjnâ Chakra or the Sushumnâ or the Third Eye. The centre of this circle is an absolute radiant point that comes into sight as the two currents of sight of the two eyes converge in the dark inner void ahead (If we close our eyes and see right in front of the centre of eyes, initially we see a vast expanse of darkness. However, if learning the right skill from an adept Guru we try to gaze right in front with collected vision, a refulgent point automatically rises.)

94. When we try to meditate and still our gaze in the inner dark void, the gaze is not easily stilled initially. It rather keeps wavering. But if we keep practising assiduously and faithfully, the fidgetiness progressively reduces. When it becomes absolutely stilled, a shining black point, which subsequently turns into a refulgent white point, appears.

95. The Supreme Being, the Almighty God .

96. Traditionally a jail or a prison in India has a large campus or premise having a number of cells in each of which is kept imprisoned a prisoner. Sants have likened this world to a jail wherein each body of a creature is a cell in which an individual soul is incarcerated. To break free of this jail is the liberation of the Soul. Sadguru Maharshi Mehî Paramhans would say, the Supreme Being has wonderfully designed His creation in that there is a very strong correlation between the outer world and our body. He would say that the level of the world we live and conduct in is the same as the level of the body we (the soul) inhabit. For instance, we currently live in the gross body, so we are aware of the gross body as well the gross world around us in which we conduct, and can travel from one place to another. If, by learning the needed tact, we can go beyond this gross body of ours into our astral body, we will become aware of the astral world around and be able to see or move through the same. Then again, moving this way, if we could cross over still further into the causal, supra-causal and Kaivalya/

conscious body, we would move into and be aware of the causal, supra-causal and conscious planes or spheres of Creation respectively. And, finally, if we transcend even the Kaivalya Sharîr (Conscious or Chetan Body) we would be absolutely free of all the bodies, of all the prisons and merge with the God to be one with Him. This would be total liberation or freedom from the prison. Those who attain this state are called "Jivanmukta" (liberated in life).

97. To move within or beyond the gross body one has to close both eyes and intently gaze, as taught by an accomplished Guru, in front in the dark void without letting the sight waver sideways or in any other direction. This is tantamount, says Maharshi Mehî Paramhans, to taking a firm position in the front and battling the restive & formidable foe that is, our own mind.

98. It is common experience of anyone who tries to meditate that the mind or attention keeps frequently slipping from the target – be it the chanting of a mantra, visualising internally the form of desired deity or Guru, or trying to focus one's gaze in the front. A meditator has to be aware of the fidgety character of the monkey – mind and keep trying to apply it back, again & again every time it strays, to the desired target – this act or process is known as Pratyâhâr. Thus, in the initial stages of meditation it has to be a constant & conscious struggle against the restiveness of the mind. But once the mind begins to get a taste of the bliss that lies within, this task of counselling the mind becomes progressively easier as the mind itself, having tasted the joy, becomes eager to sink into that experience again & again and becomes our fondest friend.

99. This has reference to the Drishtii Yoga or the Yoga of Inner Light that consists in gazing intently in the inner dark void and trying to collect & focus the vision into a point. When that happens, the soul along with the mind pierces or enters through that Point-hole to move into the realm of resplendence. So, the

Point Route here, in this verse, is a reference to the Sushumnâ/ Âjnâ Chakra/Third Eye/Single Eye/Tenth Door/Shiva Netra.

100. Beyond the formed creation or the Domain of Light lie the Zones of Sound as suggested by Maharshi Mehî Paramhans in a schematic sketch of Inner Cosmology. Beyond Trikutî, up to where the domain of Light extends, there lie a number of zones of Sound namely, shûnya (Void or what Sufi mystics call as Lahût), Mahâ shûnya (Greater Void or Hahût of Sufis), Bhanwar Gufâ (Spiralling or Whirling Cave or Hûtal Hût of Sufis) and the highest or loftiest realm of Kaivalya/Chetan Mandal or Hiranyagarbha (Zone of Pure Consciousness or Hût of Sufis). The sounds of zones lower than that of the Pure Consciousness or Kaivalya Mandal are broadly categorised as "Âhat Shabd ('Âhat' meaning 'Struck' and 'shabd' meaning 'Sound/Word')" (that is, Words or Sounds produced due to striking/collision/rubbing of more than one things) or also as "Anhad Nâd" (Words or Sounds countless or limitless in variety – 'Anhad' meaning limitless or countless and 'Nâd' meaning word/ sound/vibration), while the Sound of the Kaivalya Mandal (Plane of Pure Consciousness) is only one and unique and is called Anâhat Shabd/Nâd (Unstruck Name or Word or Sound as it directly emanates from the One Only God) or Sâr Shabd (Quintessential Sound). The Quintessential Unstruck Sound, more popularly known as Aum/ Om, is directly and ever-connected to God and, hence, is capable of leading unto Him and liberate completely.

101. Sandhyâ is defined as the meeting or junction time. Vedic tradition refers to three sandhyâs daily – dawn (when night and morning meet – end of night time and beginning of day), mid-day or noon (meeting of pre-noon and after-noon – end of upward journey and beginning of downward journey of the Sun) and dusk (meeting of day and night). The union or balancing or wedding of the yogic channels namely, Iâ and Pinglâ in the central channel, Sushumnâ is also called Sandhyâ by yogis.

102. Eyes, ears and mouth are implied here by the phrase "outer doors" (also, three doors). Santmat way of meditation consists in sitting erect with spine held in a straight line and keeping mouth, eyes and ears closed.

103. The yogic nerves or channels I â and Pinglâ are also called by yogis as Moon and Sun representing dark or tâmasic and worldly or râjasic propensities.

104. The currents of sight in the two eyes, also known as Idâ and Pinglâ during meditation have to be converged in one point in one central channel called Sushumnâ. So "one house" here refers to the Sushumnâ.

105. God in his pure state is said to lie beyond all nature or planes of creation, even beyond the plane or sphere of Kaivalya or Chetan or Pure Consciousness. So, the God is said to be turîyâtît (Beyond Turiya) or Kaivalyâtît (Beyond Kaivalya). The Realms of Alakh (Invisible), Agam (Unintelligible) and Anâm (Nameless) belong to the God's pure state.

106. The Only God Who is bliss & bliss only - eternal & conscious bliss.

107.'Mehî' or 'Mahîn' means extremely tiny or sharp, or subtle.

108. The Quintessential Unstruck Primordial Vibration/ Word/Sound/Melody/Name emanating directly from the God is so captivating that it pulls the Soul along like a very powerful magnet attracts a piece of iron. The Soul drawn by the charm of, and completely lost in, that melody is pulled along to the origin of the melody which is the Supreme Being or God Himself.

109. Etymologically 'Râm' means that which permeates

through everything, that which is immanent in even the minutest interstices of the universe. The Quintessential primal vibration pervades through each & every pore of the creation, through whatever exists at all levels of the creation and is, therefore, the very essence of all that exists in whatever form – hence the name "Shabd Brahm" (Sound God/Lord). It is in this connotation that that Primeval Vibration/Sound/Name has also been called as Râm. If that vibration is withdrawn, for even a sextillionth fraction of a second, from any part of the creation that part would instantly get dissolved or get to a state of 'laya' (involution).

110. Indian scripture recognises four classes of sound namely 'Parâ', 'Pashyanti', 'Madhyamâ' and 'Baikharî'. The sound we produce while speaking first rises from the navel and is called 'Parâ'. When this sound reaches the heart, it is known as 'Pashyanti'. Rising further when it reaches the throat, it is termed as 'Madhyamâ' and, finally, as it is thrown out of the mouth and scatters in all directions, is pronounced after striking different portions within the mouth it is known as 'Baikharî'.

111. The Primal Vibration/Sound is known as 'anâhat' (not 'âhat' – the word 'âhat' refers to something that is struck or hit or is rubbed along). Any other sound or vibration or word, except the Primal Vibration, is produced as a result of mutual collision or striking or rubbing of two or more objects and, therefore, is 'âhat' (struck). However, that 'anâhat' word or sound was produced, sants & scriptures pronounce, directly from the God when nothing else but God alone existed. Hence, that sound/vibration/word/name is called 'anâhat' or unstruck sound (as two entities simply didn't exist then). It can neither be pronounced/ chanted, nor be expressed or written as an alphabet or combination of alphabets. Hence, it is termed non-alphabetical name/word/sound.

112 The Primal Unstruck Sound, as it directly springs from the Omniscient God, is purely conscious sound; all other realms of creation are formed of this very sound and, hence, are 'Jad' or non-conscious or inert by themselves. The Plane or Domain of the Primal

Sound lies above all other planes of creation, beyond the spheres of Karma (karmic laws apply only up to where the Sphere of Karma or 'Karma Mandal' extends) and, therefore, once the Soul grasps the current of the Primal Melody, it transcends the domain of karma (actions which, when performed with a sense of doership, are the reason or seed for rebirth and subsequent death, again & again) and, thus, also rises beyond the cycle of birth & death.

113. Yam or Yamarâj is the name of Hindu deity or Lord of Death.

114. Dam implies "control over indriyas (organs of action & senses)". This is accomplished by the practice of Drishti Yoga (Yoga of Inner Light). When the attention is focussed in the infinitesimal point in the centre of the two eyes or the Âjnâ Chakra, consciousness rises above or beyond the gross body & organs and, thus, all the organs are rendered ineffective.

115. "bam" refers to mind-control which is effected by mastery of Nâdânusandhân or Surat Shabd Yoga (Yoga of Inner Sound). The Domain of the Quintessential Unstruck Sound (anâhat nâd or sâr shabd), the zone of pure consciousness, lies beyond all the four non-conscious or inert realms namely gross, astral, causal and supra-causal realms. The non-conscious or inert or 'Jad' regions are qualitative or made up of three attributes/ qualities viz. 'sat', 'raj' and 'tam' and so is the mind whose activity and existence is, therefore, limited to the non-conscious or inert spheres. For the Soul that has risen into the realm of Quintessential Unstruck Sound, the non-conscious or inert mind also is rendered useless and is completely subjugated. This is the key to mind-control and meditation.

116. Five koshas have been named as 'annamay', 'prânamay', 'manomay', 'vigyânmay' and 'ânandmay' koshas.

117. Four fruits namely, arth (wealth), dharm (religiousness), kâm (worldly wishes) and moksha (liberation).

118. Trinity refers to the three chief deities of Hindu religion namely, Lord Brahmâ (the deity of creation), Lord Vishnu (the sustaining deity) and Lord Shiva (the deity responsible for destruction or dissolution).

119. In Hindu scriptures references are found to the existence of 330 million different deities (gods & goddesses).

120. 'Pûrn Brahm' refers to that part of the Supreme Being or the one only God that fills and regulates the whole of creation; the God in His pure form lies beyond all creation.

121. Form, Taste, Smell, Touch and Sound are the five ambassadors of gross creation. The beholder of the Divine Fire (Light) rises beyond these. Guru teaches the tact to behold the Divine Light within and, thus, rise above (or, in a sense, to scorch) these five ambassadors.

122. Ten 'indriyas' (organs) including five organs of action (hands, legs, mouth, and the two excretory organs) and five organs of senses (eyes, ears, nose, tongue and skin) and four internal 'indriyas' (organs) known collectively as 'antahkaran' consisting of mind, intellect, chitt and ego.

123. Yam usually refers to righteous living involving observance of five principles as enlisted by Sage Patanjali (see 136 for the list) in his famed book of aphorisms.

124. Niyam again refers to five rules to be observed, as enlisted by Sage Patanjali, to accomplish the true purpose of life that is, Self-Realisation.

125. Moradabad (Muradabad) is a town in Uttar Pradesh province of India.

126. Atai is a locality in the town of Moradabad.

127. This is known as the act of Mânas Jap. It consists in chanting internally or mentally the sacred mantra given by the Guru without moving the tongue or lips. This results in concentration of mind preparing it for still finer modes or stages of inner meditation.

128. This is called Mânas Dhyân. Having done the chanting of the gross mantra successfully, this is a succession to a relatively less gross form of meditation wherein it is tried to internally visualise the image of the desired deity or Guru. When this stage is accomplished perfectly, the form of the deity or Guru should appear within in full clarity as it is seen in the outside world.

129. Also known as Til Dwâr or the Dasham Dwâr or the Tenth Gate or the Third Eye or the Single Eye or Sushumnâ or Âjnâ Chakra or Shahrag or the Shiva Netra, it is the meeting point of the gross and astral creations. The one who can still one's gaze or attention at this bindu or the radiant point moves through this 'narrow gate' into the astral world. Hence, it is called as Bindu Dhyân (meditating upon the radiant infinitesimal point) or Shûnya Dhyân (Meditating in Void) or Sushumnâ Dhyân (Meditating upon/ in the Sushumnâ) or Drishtii Yoga (Yoga of Inner Light) or Shâmbhavi Mudrâ (Gazing Posture of Shiva) or Vaishnavî Mudrâ (Gazing Posture of Vishnu).

130. Five main spheres of creation have been described by sants and scriptures – Sthûl (Gross), Sûkshma (Astral), Kâran (Causal), MahâKâran (Supra-causal) and Kaivalya/ Chetan (Conscious) spheres. Each sphere is, sants say, formed by its unique characteristic vibration/sound/word called "Kendrîya Dhwani" or Central Sound or "Naubat".

131. Upon penetrating the Sushumnâ or Âjnâ Chakra one rises from gross darkness into the realm of light. Within this light innumerable sounds called "anahad dhwani" (unlimited or countless varieties of sound) are heard ("vindupîthham vinirbhidya nâdalingamupasthitam" meaning "Penetrating the seat of Point Sound appears") the loftiest of which is the "anâhat nâd/ dhwani" (Unstruck Sound), or "Sâr Shabd" (Quintessential Sound) or "Brahma Nâd" (Sound or Word of God), or "OM", or "Udgîth" (Song of God), or "Pranav", "Sat Shabd" (the True Word) that originates directly from the Supreme Being or the One Only God.

132. After the realm of Light ends, only zones of Sound lie beyond. It is these sounds only that guide and escort the perceiving soul to its final destination – merger with the Supreme Sovereign Lord, Parmâtmâ, God which is the Ultimate Goal of devotion or meditation or spiritual practice.

133. eighty four lakh (8.4 million) types of life form that are said to exist in creation.

134. The attitude or approach of "this is 'mine and that is 'yours'" brings in the feeling of infatuation, ownership or doership that becomes the cause of bondage leading into the trap of transmigration.

135. According to the principles of Sage Patanjali niyams are preparation for meditation and consists in purity, contentment, austerity, self -study and meditation on God. According to hath-yoga doctrine niyams are ten consisting of austerity, contentment, belief (theism), charity, God-worship, listening to principles (of devotion), modesty, understanding, chant and oblation.

136. According to Sage Patanjali yams, again preparatory pre-requisites for meditation, are five in number: truthfulness, non-violence, non-stealing, continence/celibacy and non-hoarding or possession-less-ness. Hath-yoga enlists ten yams namely,

truthfulness, non-violence, non-stealing, continence, kindness, rectitude, forgiveness, patience, temperance in food and purity.

137. Kinnars are mythical creatures similar to gods having heads of horses

138. The right skill for practicing inner meditation (consisting of steps like internal chanting, internally visualising Guru's form, Yoga of Inner Light and the Yoga of Inner Sound).

139. Rectitude consists in Abstention from lying, stealing, adultery, intoxicants and violence.

140. He who can focus his currents of sight, that are otherwise usually scattered in the two eyes, into a single point in the inner void (that is seen within as a result of closing our eyes), acquires farsightedness and is able to see anywhere in the gross as well as astral universe by remaining seated in a single place. The Upanishad says, "Bindaumanolayamkritvâ dûrdarshanamâpnuyât" (focussing attention in a point begets farsightedness). This focussed vision has been referred to here as the telescope of single-pointed-ness as it empowers its practitioner with the ability to see far and wide.

141. The telescope here refers to the worldly or physical telescopes (optical/radio devices designed to see distant objects in the gross cosmos). For a person who, by dint of meditation has focussed his sight in a single point and, thus, has acquired the ability to see anywhere in the macrocosm, such physical telescopes are rendered meaningless, as toys meant for kids' play.

142. Yoga means union/joining together.

143. Surat, here, refers to the individual soul.

144. Shabd here implies the Quintessential Unstruck Primal Sound Current or Vibration. The Soul that has got hold of the Primordial Sound Current is pulled along to the centre or source from where the Sound Current keeps springing forth, that is none other than the God Himself. And, thus, union (yoga) of Soul (surat) with the Primeval Word (shabd or sârshabd) leads to union of the Soul with the Supreme Soul or the One Only God. Any other yoga is insignificant in its comparison.

145. To realise Self/God/One's own true nature is the main task of the human birth, the most important goal of having been blessed with human life.

146. Other painful or risky self-mortification exercises or austerities such as hatha yoga or control of breath.

147. "Five" refers here to the five elements (soil, water, fire/heat, air and space) of which this body and the world are made.
148. "Three" implies here the three attributes/qualities/propensities namely rajogun (worldly/mundane propensities), tamogun (dark or negative propensities) and satogun (virtuous tendencies). The creation with attributes extends up to the Equilibrial Primordial Nature or the MahâKâran (Supra-causal Realm). The domain of True Word/Name or Pure Consciousness or the Kaivalya/Chetan Region lies beyond the creation with attributes.

149. The gross, astral, causal, supra-causal & conscious bodies.

150. Three non-conscious or inert bodies namely, Gross body, Astral body and Causal body.

151. Broadly, there are two types of nature namely, aparâ prakriti (non-conscious or inert nature) and parâ prakriti (conscious nature) .

152. Please see Poem No. 38 wherein seven types of Brahma have been described.

153. To find out Self (who am I), or to realise the true nature of Self that is selfsame with the Supreme Being or God and, thus, attain complete liberation from all the sufferings or pain (which is inevitable so long as we are trapped in the cycle of transmigration) is the principal task to be performed with this human body we have been gracefully given by Him.

154. Shutting the eyes, mouth and ears

155. A dish holding a lamp, burning ghî (clarified butter), incense sticks and other such articles. The ritual or process of showing or waving of such dish in a series of circles to a deity or respected person is also known as ârtî.

156. Sweets, pudding etc offered to a deity during worship.

157. The spiritual practitioner of the Yoga of Inner Light & Sound comes to visualize stars, the Moon, the Sun and innumerable other mesmerizingly colourful forms of light in the inner sky in the course of meditation. Sant Tulsi Sâhab compares the various celestial bodies seen within to fruits, flowers, small grains, shining pearls, and fragrant essence – the various articles used in traditional ârtî performed in outside gross world. The inner Sun and Moon are like the fruits & flowers, the numerous luminous stars can be thought of as small grains (akshat), various other forms of light sighted within are analogous to desserts, leaves, camphor, betel leaves & nuts, pieces of sandalwood, pearls and other colourful fragrant fumes & incense – all these kept on the plate, dish, salver or platter that is, the inner sky itself.

158. Just as a tiny fish can swim upstream countering so easily & spontaneously even very strong & turbulent currents of water, the soul/spirit (along with the mind in initial stages) also

ascends upwards in the inner sky in a direction opposite to the current of sound flowing downwards and, therefore, has been likened to a tiny fish by sants. Thus, the method of 'surat shabd yoga' or 'nâdânusandhân' or the Yoga of Inner Divine Sound is also referred to as the 'mîn mârg' or the path of the fish.

159. Just as the black bee is lost completely in the sweet fragrance of, and gets willingly trapped within, a lotus flower, the focused surat (soul) plays in the inner sky joyfully, captivated by the fragrance of divine sound.

160. Quintessential Sound.

161. Inner Light & Sound – imperceptible to the senses

162. In Hindu Scriptures there is a mention of a mythical bird named 'alal' which is said to live pretty high above in the sky. This bird never comes down to the earth and lives always in the high sky. The eggs the 'alal' lays begin to fall down towards the earth. However, these eggs are laid at such great heights that before these can reach the earth's surface, their hatching period is over and the young kids come out of them and fly back towards their homes high above in the sky. Using the allegory of the 'alal' Sant Tulsi Sâhab advises our individual souls, who have come from their abode located in the highest region, to climb back, to fly back through meditation, to those greatest heights where lies our own true native abode, the Realm of the God.

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